

Arthur Hall

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THE NONCONFORMIST

THE

The Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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relieving the Imperial Exchequer of the Mayo-nooth Grant and the *Regium Donum*. Roman Catholic bishops, who have the usufruct of the episcopal property of a diocese, are to be Peers, and take their seats in Parliament.

The first remark we have to make on this proposal is that it proceeds upon an assumption which it is high time that statesmen should ignore. It may be very proper for them to consider whether the customary and nearly universal State policy of maintaining a political hold upon the clergy by means of public endowments be, or be not, based upon just principles, and productive of beneficial results. No doubt there are two sides to that question, and it should be regarded as fairly open to discussion. Let the manner of dealing with the revenues of the Irish Church be determined by considerations drawn from State policy—of what it is expedient to do with them, all circumstances being taken into account—and, however we may differ from the decision, we shall not complain of the process by which it has been arrived at. But to maintain that property once set apart for religious uses, cannot or ought not, be resumed for secular uses, even where it is demonstrable that its appropriation to ecclesiastical objects is and must be a fruitful cause of social discord and political discontent, is to fetter our own discretion by the most puerile of prejudices. If a nation, anciently under the impression that it served God to best purpose by making provision for the subsistence of the priestly order, be taught by long and bitter experience that it was much mistaken, why should it voluntarily deprive itself of liberty to rectify that mistake? The consciences of men are very apt to be misled in this matter by confounding the principles upon which law should be administered with those upon which policy should be ruled. It may be true, as the *Times* remarks, that, not "an acre can be awarded to a claimant by our ordinary courts of law without a due regard to other claims; and the property carries with it, from court to court and from hand to hand, all its existing obligations." But this is only equivalent to saying that the conditions attached to the property by the law of the land, must be enforced by the law courts so long as the law remains what it is. The will of the nation in respect of the use of its own property is, of course, enforced by law, upon every individual entrusted with any portion of that property. But is the will of the proprietor bound from generation to generation to the rules which he has once seen fit to impose upon his tenants? If it would at this moment be the dictate of enlightened policy to employ the property it once set apart for religious uses, in ways more suited to subserve the public good, social, political, and even religious, is the nation to be prevented from giving effect to its will by the fact that it formerly thought otherwise, and that, in interpreting the law, the courts recognise that fact. To call the property of the Irish Church "public," and "national," which it is, appears to us to preclude all reasonable men from at the same time calling it "sacred," if by "sacred" be meant that the country cannot employ its own means in achieving what it regards as the best "public" and "national" purposes.

But even if we could acquiesce in the groundless, and, as it strikes us, puerile assumption of Mr. Arnold and the *Times*, we must take leave to express our opinion that whatever there is of

originality in the plan of the former—whatever distinguishes it from other proposals for the division of Irish ecclesiastical property among the great religious communities—possesses no sort of recommendation over other plans embodying the same principles, at least, on the score of simplicity, practicability, or adaptation to heal the divisions of opinion on the question. It has all their faults without any of their merits. It certainly would not allay the apprehensions of Protestants, nor obviate their scruples, and it would not give satisfaction to Romanists. It would not tend to soften religious animosities, for it would carry an active struggle for ascendancy into every parish and every diocese. It would give up the minority in every place to all the hardships of inequality, and, by localising them, would make them more galling. It would exert all the chilling effect of endowments on religious liberality, not only where the endowments were possessed, but also where they were not possessed. It would do nothing to conciliate public opinion in England or in Scotland, and would be as difficult as any scheme ever yet devised to pass through Parliament. And when passed it would probably be found that no power under Heaven would suffice to make it work.

And why, we ask, this ingenuity to preserve a bad principle from extinction? Why turn aside into any and every unlikely byway, rather than take the road that lies straight ahead? The reason is to be sought for, not in Ireland, but in England. Well, our confident conviction is that to that straight and open road—that of impartial disendowment—political men of all parties will have to turn at last. The inextricable tangle which besets all other paths will stop them in their efforts to force a way through. The more they strive to clear away difficulties, the more helpless their task becomes. We admire the fertility of their invention—we marvel at the blindness of their understanding.

ECCLÉSIASTICAL NOTES.

The Irish Presbyterians have waited upon the Lord-Lieutenant of Ireland to complain of the operation of the Burial Law in that country. Needless to say, the Irish Dissenters of all kinds are, in some respects, more privileged than their English brethren. They pay no Church-rates, and under a certain condition, they may conduct funeral services in parochial burying-grounds. That condition is one which no English Dissenter would accept, and the liberty attached to it is one of which no English Dissenter would avail himself. A right which may be denied, at any time, by the clergymen of the Established Church, is no right at all. Even the Presbyterians, who are not remarkable for self-respect, have, at last, come to this conclusion. Several cases, some of which were referred to in these columns a few weeks since, having occurred, in which the incumbents of parishes have refused to Presbyterian ministers the liberty of conducting a religious service in the common burying-ground, the ministers have protested against the law. Their memorial upon the subject is very remarkable. They say that liberty to celebrate Divine service at the burial of the dead in parish graveyards is "not a favour to be sought but a right to be enjoyed," that they see no reason why this irritating grievance should be allowed to vex them any longer, and that they conceive that "every intelligent and right-minded man must acknowledge it to be as inconsistent with the spirit of the times in which we live, as it is uncongenial to the spirit of the Gospel."



congenial to the spirit of the Gospel"—and the men who use these words take the *Regium Donum*, and go through no end of questionable courses to get it for particular churches! However, persons who have lived but a few years of intelligent observation, know that men who have no conscience in respect to one thing have, often very strict consciences with respect to other things. The probability always is that if they obey in the latter, they will by-and-by become obedient in the former. Well, the Lord-Lieutenant heard their words, and while he heard approved. Reference being made to Mr. Monsell's Irish Burials Bill, he said that he was favourable to the principle of it. As the Lord-Lieutenant is her Majesty's representative in Ireland, this of course is tantamount to saying her Majesty's Government also is favourable to the principle of that Bill, and, such being the case, it will probably pass. But what about English Dissenters? Would it not be well for a deputation from them to wait upon the Home Secretary, inform that gentleman what has taken place in Ireland, and inquire whether her Majesty's Government will also be favourable to a Bill for England, of the same character as Mr. Monsell's Irish Bill? Why should they not be? If Irish Dissenters have "a right" in this case, evidently English Dissenters have the same right. We take it for granted that they will, without any delay, demand that it be conceded to them.

Our Irish friends are agitating another question, which will also, by-and-by, have to come before us. Attention has been pointed, in the *Freeman's Journal*, to the manner in which offices of honour are conferred upon the Protestants of Ireland to the comparative exclusion of the Roman Catholics. The county of Tipperary is given as an illustration. Nearly every family in that county is Roman Catholic, but the Lieutenant and Vice-Lieutenant are Established Church Protestants. Of thirty-one deputy-lieutenants, twenty-four belong to the Established Church; and of six stipendiary magistrates, five belong to the Established Church. The Clerk of the Peace belongs to the same Church, and so does his deputy. These are the higher civil offices, but it is the same in the lower. For instance:—

The two clerks of the Crown are Protestants; so are the two county surveyors; so is the secretary of the grand jury; so is the solicitor to that body, and so is the sub-sheriff! Is not this an exclusive state of things? But let us proceed. The board of superintendence of Clonmel jail consists of twelve members, of whom nine are Protestants; the local inspector is a Protestant, the visiting physician, the apothecary, the governor, the head warden and the matron—all are Protestants! The board of superintendence of the North Riding prison does not include a single Roman Catholic, and the six officers of the jail are all Protestants! In the county infirmary, which is supported by a presentment from the county cess, the treasurer, surgeon, apothecary and registrar are all Protestants. On the board of superintendence of the county lunatic asylum at Clonmel there are twenty-nine members, of whom eighteen are Protestants and eleven Roman Catholics. There is a semblance of liberality here, but it is only a semblance, for of the Catholic governors two reside from twelve to sixteen miles from Clonmel, three from forty to fifty miles away, three in Dublin and its vicinity, and one mostly in England. So eight out of the eleven are merely ornamental members of the board. The resident physician of the parent asylum is a Catholic, but the visiting physician is a Protestant, as are also the apothecary and matron. In the auxiliary asylum the resident and visiting physicians belong to the favoured creed. Lastly, the stamp distributor for the county is a Protestant.

Is the Established Church, in such a case, "a sentimental grievance"? But—and here we wish to point the moral—does not the same state of things exist in England? Does it not, especially, exist in Wales? If any one will give us the exact particulars of the manner in which civil offices are filled in any English or Welsh county, we shall be glad to publish them.

The organ of the Conference Methodists, the *Watchman* newspaper, is drawing attention to the injustice of the laws respecting the Universities and Grammar-schools. Our contemporary has, of late, been treating some public questions almost in manner of a Dissenter, although, as is usual in the old Methodist body, distinction is always carefully drawn between "Dissenters and Methodists." It thus describes our present relations to the great educational institutions:—

Besides those great foundations which have passed to the use chiefly of the wealthy and aristocratic classes, there are to be found in London and many of our cities and ancient towns, grammar-schools that have obtained wealth and celebrity. At one of these the successful son of a Nonconformist carries off a scholarship or exhibition, which assists the efforts and sacrifices of his friends in maintaining him at the University. The grievance is that, throughout his whole course, at school and at college, he is pursued, surrounded, and oppressed by an Episcopalian monopoly of public middle-class as well as upper-class education; so that if he has taken a high degree, qualified himself to become a member of the governing body of his University, and obtained a

fellowship, he has thereby given pledges to a religious system antagonistic to that which was his own, and has furnished evidence that from a Nonconformist he has developed into a Churchman.

It adds:—

It cannot be denied that the competition and the monopoly of the endowed schools, so long as they remain under one exclusive management, must be unfair and disastrous. This has long been felt, and, when next the House of Commons has leisure to give its attention to the subject, other points will be raised besides those of the precise quality and quantity of the instruction furnished at the grammar-schools, the desirability of adding French or German to the classical languages, and of teaching more history and science though at some sacrifice of facility in the art of producing hexameters and pentameters. The disposal of an educational revenue estimated at a million sterling per annum is a question of national magnitude, and from its consideration a Reformed Parliament must not be diverted by excursions into collateral topics which, important as they may be, are in their order secondary, and in their matter subsidiary.

We need not say that we shall be glad to receive help from the Wesleyan body on this question, although that help has hitherto been sought in vain.

Colonial Churchmen, as we know, enjoy and exercise a somewhat greater degree of freedom of action in relation to ecclesiastical matters than do Churchmen at home. The New Zealanders have just given another proof of this. It appears that the Bishop of Dunedin, who, for want of a proper endowment, has not yet been able to leave England for his diocese, has given great offence to many Churchmen by his frequent participation in Ritualistic services in London. The subject was taken into formal consideration at a meeting of the clergy and laity of the deaneries of Otago and Southland in September last. A resolution was then proposed virtually condemnatory of the conduct of the bishop, but stating that as the bishop had himself formally disowned any intention of introducing such practices into New Zealand, the deaneries did not feel justified in dissuading him from undertaking his charge. This resolution was carried by twelve to nine. It subsequently appeared that there was no prospect of raising the endowment fund in New Zealand, and it was therefore resolved to complete it in England. The bishop, notwithstanding the opposition that he will encounter, will go out. He says that it is "unfortunately true" that some in his diocese are anxious that he should remain in England, and, judging from the reports, the "some" must number nearly one-half, but he will go to them notwithstanding.

The National School Society has recently been taking a census of Church education throughout the country. We gather from the *Guardian* of this week that the results of this census are very unfavourable to Church Sunday-schools. The *Guardian* calls for immediate deliberation upon this subject:—

It is an irrefutable argument for immediate deliberation and action on this question, that in many of the counties of England, while the day-school attendance in Church schools has increased to an astonishing extent, the Sunday attendance has fallen off sometimes by three, four, five, or six thousand children in each case. Alarming indeed this state of things is. What makes it more serious is that matters did not stand thus ten years ago. In the *Guardian* of the 29th of December, 1858, Sunday-school attendance stood in an encouraging light. Mr. Horace Mann's census showed that in 1851 the Church had 935,892 Sunday-school scholars: Mr. Flint's census showed that it had in 1857 as many as 1,093,070. But the Church has not anything approaching this latter number now.

This is certainly serious for the Church, and is a note of decline in one direction.

We meet in the *Churchman* with the following:—

DISSENTING INTOLERANCE.

Sir,—A fact has come to my knowledge which I think ought to be made public, as it will have a bearing upon the grandiloquent speech of Mr. Gilpin, M.P., when the great missionary efforts of the Dissenters were described by him some time since. It is this:—At St. A—there are several large clay merchants, and one of these, employing many hundred workmen, has been in the habit for years, I believe, of stopping fourpence per month out of the pay of each of his workmen, whether they will or not, and this is given to the Wesleyan collection. It used at one time to be rolled in a large barrel for public presentation at the time of the missionary meeting at the chapel, but this demonstration is given up, though the practice of compulsory payment is continued. It appears to me so gross a case out of the many acts of which I grieve to say I have found in this Dissenting county that I feel I ought to make it known.

I could give the name and further particulars if required.

R. J. C.

Cornwall.

The town thus indicated is no doubt St. Austell, and it would be as well if some friends would take the trouble to authenticate this statement. But the writer styles this disgraceful imposition as a specimen of "Dissenting intolerance." Does he not know, what has been alluded to just now, that Wesleyans will not be called Dissenters, and that therefore Dissent is not disgraced by the circumstances which he relates?

HISTORICAL AND BIOGRAPHIC SKETCHES.

II.

DE FOE'S "SHORTEST WAY WITH THE DISSENTERS."

It is almost impossible for a Dissenter of the nineteenth century to picture to himself the state of English society with respect to Church and Dissent when De Foe occupied the position of the best hated and the best abused man of his time,—hated because of his almost unrivalled power, and abused because of the firm inflexibility of his principles. Yet it is not altogether impossible, for the spirit of the Church is, in relation to the history of to-day, exactly what it was in relation to the events of Queen Anne's reign. Precisely the same questions, in form and name, are not being discussed, but the same principles are in the same old and inevitable antagonism. The brood of debased nature—sacerdotalism, priesthood, High-Churchism, persecution, supremacy, may have changed their skins, but not their feelings. The claws of the dominant Church have required to be periodically cut in order to keep down its wild-beast power of hurtfulness, but they grow again almost as fast as they are cut, and people are beginning to inquire whether they had not better, after all, be drawn. Well this inquiry had not been made in De Foe's time, and well was it for him that he did not make it! Newgate and the pillory would have been merciful in comparison with the punishment he would then, in all probability, have received.

It is difficult to say whether the "True-born Englishman" or the "Shortest Way with Dissenters" was the most notorious of De Foe's controversial publications; but the "Shortest Way" has been the least read, and it is not a common thing to meet with many persons who can say that they have ever even seen it. Yet it is a book that should be in every Protestant Dissenter's library, as indeed should all De Foe's works be, for, next to Milton, he was, for many scores of years, the greatest defender of their principles and the greatest sufferer for his defence. His worst suffering came through this publication, some account of which we intend to give to the reader.

Everybody knows of the elation of the High-Church party at the death of William the Third, and how they all thought that now, at last, there was an opportunity of getting their beloved Stuart dynasty again. Everybody knows how that elation broke out in threatenings against Dissenters, how Sacheverell shouted to his party to raise again the "bloody flag," and how he was rewarded by increased ecclesiastical preferments for his zeal. It was just as this spirit was rising that De Foe conceived the idea of turning it upon itself, by an ironical exaggeration of the High-Church language. He therefore composed and published in 1702 the pamphlet entitled, "The Shortest Way with the Dissenters; or, Proposals for the Establishment of the Church." Nothing could be more suitable or more fitting than this title. It expressed in half-a-dozen words the problem which was agitating five-sixths of the clerical minds of England. "The Shortest Way with the Dissenters" was the very thing they were in search of. It was the Dissenters who kept out the Stuarts, and if they could be got rid of, the happy days of Charles and James the Second, or even the happier days of the first two kings who bore those names, might return to England, and the good old principle of Church and State be established for all time to come.

The "Shortest Way" begins with an appropriate quotation from *Aesop's fable of the Cock and the Horses*, and then proceeds to a furious tirade against the people who had reduced the Church to a state of humiliation during the preceding reign. It is now, says the writer:—

It is now near fourteen years that the glory and peace of the purest and most flourishing Church in the world has been eclipsed, buffeted, and disturbed, by a sort of men, who God in his providence had suffered to insult over her, and bring her down; these have been the days of her humiliation and trial. She has borne with an invincible patience the reproach of the wicked, and God has at last heard her prayers, and delivered her from the oppression of the stranger.

And now they find their day is over, their power gone, and the throne of this nation possessed by a royal, English, true, and ever constant member of, and friend to, the Church of England. Now they find that they are in danger of the Church of England's just resentments; now they cry out Peace, Union, Forbearance, and Charity, as if the Church had not too long harboured her enemies under her wing, and nourished the viperous brood, till they hiss and fly in the face of the mother that cherished them:

No, gentlemen, the time of mercy is past, your day of grace is over; you should have practised peace, and moderation, and charity, if you expected any yourselves.

Next follows a review of the laws passed against Dissenters, all of which are considered to have been

of far too merciful a character for such a set of people. The "lenity" of James the First is enlarged upon in this section with admirable irony, and the Church's attitude described in inimitable language of the same character. What, for instance, could be better than this:—

Charity and love is the known doctrine of the Church of England, and it is plain she has put it in practice towards the Dissenters, even beyond what they ought, till she has been wanting in herself, and in effect, unkind to her own sons; particularly in the too much lenity of King James the first, mentioned before; had he so rooted the Puritans from the face of the land, which he had an opportunity early to have done, they had not had the power to vex the Church as since they have done.

The ingratitude of Dissenters for the favours they had received is next described, and then the author asks for the reason why they should continue to be tolerated amongst the people. Several reasons for toleration are given, and every reason, as it is brought forward, is summarily disposed of. For instance, there is the first reason, "that they are very numerous; they are a great part of the nation, and we cannot suppress them." But, says the writer, "They are not so numerous as the Protestants in France, and yet the French King effectually cleansed the nation of them at once, and we don't find he misses them at home." Then it was a time of war, and the people should be united against the common enemy, the answer to which is that the Dissenters had made the enemy what he was. But the Queen had promised to continue them in their liberty, to which the clever response is:—

What her Majesty will do we cannot help, but what, as the head of the Church, she ought to do, is another case: Her Majesty has promised to protect and defend the Church of England; and if she cannot do effectually that without the destruction of the Dissenters, she must, of course, dispense with one promise to comply with another. But to answer this civil more effectually: Her Majesty did never promise to maintain the toleration, to the destruction of the Church; but it is upon supposition that it may be compatible with the wellbeing and safety of the Church, which she had declared she would take especial care of. Now if these two interests clash, 'tis plain her Majesty's intentions are to uphold, protect, defend, and establish the Church, and this, we conceive, is impossible.

Perhaps the best part of the whole pamphlet is the reply to the objection that the Church is in no immediate danger from the Dissenters, to which it is answered:—

But this is a weak answer:—

For first, If a danger be real, the distance of it is no argument against, but rather a spur to quicken us to prevention, lest it be too late hereafter; and secondly, Here is the opportunity, and the only one, perhaps, that ever the Church had to secure herself, and destroy her enemies.

The representatives of the nation have now an opportunity, the time is come which all good men had wished for, that the gentlemen of England may serve the Church of England, now they are protected and encouraged by a Church of England Queen. ▶

"What will you do for your sister in the day that she shall be spoken for?"

If ever you will establish the best Christian Church in the world.

If ever you will suppress the spirit of enthusiasm.

If ever you will free the nation from the viperous brood that have so long sucked the blood of their mother.

If ever you will leave your posterity free from faction and rebellion, this is the time.

This is the time to pull up this heretical weed of sedition, that has so long disturbed the peace of our Church, and poisoned the good corn.

In the last sentence the author familiarises the mind of the reader with the idea of rooting out the Dissenters, and he therefore assumes to be aware that this would be considered cruelty. Anybody, however, who should so characterise it, he stigmatises as a mere "hot and cold" objector, and then proceeds in a half frantic style, to deal with such people. Cruelty? he cries. Is it cruelty to kill a snake, a toad, a viper, or a serpent? and do not these Dissenters poison the soul, destroy the vitals of happiness, contaminate the mass of the people, and corrupt posterity? Should any law, he asks, be given to such wild creatures? He did not prescribe fire and fagot, but as Scipio said, *Delenda est Carthago!* They were to be destroyed and rooted out, and he added, "How many millions of future souls we may save from infection and delusion if the present race of poisoned spirits were purged from the face of the land." He pooh-poohed all minor remedies. They did not care for fines and imprisonments, and the only remedy left was to hang every man who was found at a Convention. Here is a bit of this most furious harangue,—

If it be a crime of the highest consequence both against the peace and the welfare of the nation, the glory of God, the good of the Church, and the happiness of the soul, let us rank it among capital offences, and let it receive a punishment in proportion to it.

We hang men for trifles, and banish them for things not worth naming, but an offence against God and the Church, against the welfare of the world, and the dignity of religion, shall be bought off for 5s., this is such a shame to a Christian government, that it is with regret I transmit it to posterity.

If men sin against God, affront His ordinances, rebel against His church, and disobey the precepts of their

superiors, let them suffer as such capital crimes deserve, so will religion flourish, and this divided nation be once again united.

In this style De Foe continues through twenty or thirty pages, calling out, at the close for, the Church to arise and "crucify the thieves"; and for all the sons of so holy and oppressed a mother, exasperated by her afflictions, to harden their hearts against those who had oppressed her.

It is wonderful that such a book as this was taken in sober seriousness by both Churchmen and Dissenters. How it was bought and circulated by thousands, by High-Churchmen is a well-known matter of history, as well as is the revenge they took when they discovered who was its author, and what, therefore, was its real purpose. Perhaps the Church was never in such a passion as when she found that this pamphlet, which she had thought to have been written by one of her own sons, was the production of her worst enemy. Poor De Foe! When a reward was offered for his apprehension, he published an "Explanation," and justification, retracting nothing, of course, but protesting the honesty of his intentions. He gave himself up to save his printer from punishment, and found himself in Newgate, imprisoned and ruined, for indulging in irony at the expense of the Church. That is not the most painful tale of De Foe's history, for that occurred in his very latest hours, but it is a painful tale notwithstanding. The pillory he gloried in, as we know, and chased it from the land as though he had passed an Act of Parliament against it. He bore confinement and loss of fortune with more than philosophical—with Christian equanimity, but he could not bear the desertion of his friends. The Dissenters of that time, with a few exceptions, were not particularly remarkable for moral courage, and they thought De Foe had injured them. So they did not visit him in prison, and they did not sympathise with him when he came out. He was in advance of their age and generation, and he paid the usual penalty.

PROFESSOR MAURICE ON THE IRISH CHURCH.

In our last number we briefly noticed that the Rev. F. Denison Maurice, M.A., had contributed a paper on the subject to the current number of the *Contemporary Review*. That able exponent of Broad Church views deduces from the experience of three centuries of the State Church in Ireland that it has been a failure, though not because of any want of variety of means.

There has been coercion, there has been conciliation; bishops have been sent over who have devoted themselves ably and unscrupulously to the English interests; bishops have been sent over who merely cared about their own interests; bishops have been sent over who had deeply at heart the interests of the Irish people and of the Church of God. If Protestant Ireland has had some of the worst bishops to be found in any country, it has also had some of the best; names that are dear to English theology, to English literature, to English philosophy, stand out in the list. Usher, Taylor, Berkeley,—can one easily find parallels to these in our own episcopacy, or in any episcopacy of the world? The succession is not broken; the Ireland of the nineteenth century has had its full share of accomplished, generous, devout fathers in God. And the result is, what? If next to nothing for the Celtic population, for the Irish as such, something surely, it will be said, for the English settlers.

No, it has developed and perpetuated Orangeism and all its fierceness—Protestantism has been built up by the destruction of reverence and has become anti-national, relying wholly upon secular influences. Instead of being a witness for God, Protestantism in Ireland has become a rival religion to a more popular religion. The quotient then is *nil*. Having compared it with vigorous Scotch Protestantism, Mr. Maurice proceeds to contend that the Irish Establishment is an English work, and because it has assumed a position which is not national. If Saxon and Celt cannot be one, it proves that the Anglo-Irish Establishment has accomplished no end which justifies its existence.

If it has not called forth a nation out of these elements, if they are still distracted, warring elements, it secret societies of Ribbonmen and Orangemen have succeeded to the clans and septs of other days, what has the Church done, what proof has it given that it possesses the functions and powers of a Church?

In this respect the Professor contends it stands in the most direct contrast to the English Church with which it is in fellowship, and which it, is contended, contains a bond which unites it to the whole land. Passing to the future of the Irish Church, Mr. Maurice says he has heard of no plan of settlement which commends itself to his conscience and judgment. He proceeds:—

The proposal to use the funds of the Church for purposes of education changes the name of the difficulty—does not lessen the reality of it. Education is just now the battle-field between the two parties. The proposal to endow the Irish priest, i.e. to have two Establishments instead of one, seems to me not more satisfactory. It is defended on the ground of justice to a majority. It could not be accepted by the majority as justice. It is defended on a plea that it will make the priests loyal. The disloyal priests would probably find their interest in declining it, and appealing to their

flocks against it. Those who became the State pensioners would be those upon whose allegiance you could depend already. I apprehend this scheme would shock the consciences of English and Irish Protestants; would not at all conciliate English or Irish Romanists. I may be quite wrong; but while I hold this opinion, and that also which I have already expressed respecting the precedent in Scotland, I certainly could never urge this as a way of breaking the fall of the Protestant Establishment. I look upon the fall as inevitable. How it will take place I can as little divine as any one of us could have divined six months ago how Venice was to break loose from Austria, how the amazing physical force of the Quadrilateral was to collapse. The *argumentum ad hominem*, "You do not see your way," is not an *argumentum ad Deum*. This is not a year in which we can safely venture predictions about events. But it is a year in which one may affirm, with more than usual resolution and constancy, that what has not a foundation in the nature of things and the order of God, by whatever power it is upheld, whatever plausible reasons may be alleged for its continuance, will come to nought. It is a year in which, more than in most years, one is led to meditate on the divine vitality of nations, and the peril of using any plea, ecclesiastical or other, for keeping them in death. It is a year in which Protestants should feel a particular dread of leaving Romanists a pretext for the charge that we only talk about the sacredness of national life, when we want to find opportunities for attacking it. I am not sorry, certainly, that their logic should be spoiled, and their hearts warmed, by their interest for Poland and Ireland; I am not sorry that those of them who hate nationality, as most Romish prelates do, should be obliged in these exceptional cases to become champions of it. But I am sorry when Romanists like Montalembert, who do not hate national liberty—nay, who even love England for the sake of its national liberty—should be strengthened by one of these instances in their conviction that we owe it to anything except our Protestantism. These are bewildering results of the Irish Establishment. They may not be reasons why we should lift a hand to throw it down; but they may be very good reasons for not indulging in bitter lamentation, for not fancying that a cause which is dear to us will suffer for the change, when the decree of the watchers and the holy ones go forth, "Hew down the tree and cut off its branches—scatter its leaves." There may be, there must be, something very awful in that decree, whenever it sounds in our ears, by whatever instruments it is executed. But it need not awaken in us any despondency. The stump will assuredly remain in the ground; that which God Himself has put there will abide, and will germinate again.

Stripped of the accessories which have caused them to be regarded as the emissaries of foreigners, the signs of subjection, the bishops of the reformed faith may do more than civil magistrates to cultivate the sense of order in a race disposed to reverence priests; they may have a moral influence over the Saxon laymen which they have never had while they have been chiefly regarded as witnesses of his superiority to those who frequent the Mass. If we may judge from the example of Scotland, the union between the countries will be more real, less precarious, when the effort to compel a religious union, or the appearance of one, has been given up as hopeless. Nay is it not possible that the Church, coming as a messenger of peace and health, not of strife, may fulfil the idea of those who said that a mere union of legislatures could never be satisfactory, that there must be one of wills and affections?

These views are all the more important as coming from a distinguished member of the Broad Church—a party of which, if the *Spectator* may be regarded as its organ, is rather favourable than otherwise to the indiscriminate endowment principle as applied to Ireland.

RITUALISM.

Viscount Sydney, M.P., the Lord-Lieutenant of Kent, and several magistrates and other gentlemen have forwarded the following memorial to the Archbishop of Canterbury:—

May it please your Grace,—We, whose names are subscribed, being parishioners and owners of property in Chislehurst, in your diocese, desire to approach your Grace with sentiments of profound respect and esteem. We feel it to be our duty to bring under your notice the extent to which the teaching of doctrines of a Romish character and changes in the Ritual have been carried on in our parish church, and to appeal to your Grace to exercise, if it be possible, your episcopal authority to restore the services of our Church, and the teaching of the clergy of this parish to that Scriptural standard which is maintained in the Articles and Liturgy. The Ritualism to which we refer arises, in our judgment, from the views of our rector, the Rev. F. H. Murray, with regard to the Eucharist, the priesthood, and the altar. The doctrines which Mr. Murray holds and teaches may be best ascertained from a letter which he has recently published in the *Sussex Express*—a newspaper which has the largest circulation in the adjoining counties—and from a book entitled 'The Eucharistic Manual,' which he has circulated in the parish, and recently distributed to young persons who received confirmation from your Grace's hands in a service held in November last, copies of which are transmitted herewith. In this letter and manual we submit to your Grace there is abundant evidence of doctrinal sentiments at variance with the standards of our Church. The Sacrament of the Lord's Supper is thereupon described as 'sacrifice offered up to God the Father' by the minister. The Lord's table is represented as an 'altar' on which a sacrifice is offered, and the priest is assumed to have the office of a sacrificing priest. The doctrine of the real presence of the body and blood of Christ in the elements of bread and wine is also asserted, and the whole spirit and tone of the book and letter in our judgment is in close affinity to the doctrines of the Church of Rome, and calculated to undermine those principles for which the great Reformers of the Church shed their blood. Your Grace will, we believe, feel the great hardship of either having to listen to such teaching or to withdraw from our parish church. The latter course has been forced on this parish, who feel that our Reformed Church is a witness and bulwark for pure Scriptural truth against the errors of the Church

of Rome, and who cannot consent to subject themselves or their families to teaching so injurious. We need scarcely say that differences of opinion on matters of such vital importance tend to disunion and a want of co-operation in those matters which affect the wellbeing of the parish, and many of those who desire to co-operate with their clergyman are precluded from acting with our rector, and are compelled to withdraw from our various institutions, educational and otherwise, because we cannot lend our aid to the teaching or advancing of such principles as those referred to in our Protestant Church. We place these facts before your Grace, hoping that some means may be devised to relieve this parish from the grievous evils which at present prevail in it, and restore to us the invaluable blessings of our Reformed Church, both as to worship and instruction, of which we are now deprived. We are your Grace's most humble, obedient servants.

The Archbishop of Canterbury, in acknowledging the address, says he has received a memorial from twenty-four other influential gentlemen in the parish, stating that Mr. Murray does not hold doctrines inconsistent with the teaching of the Church of England, and speaking in grateful terms of the privileges they enjoy through his ministry. He has, therefore, he says, no reason to think that the bulk of the congregation are dissatisfied with the existing order of the services. His Grace refers to the doctrinal points mentioned by the memorialists, on which he thus remarks:—

That the doctrine of the Real Presence in one way or another is the doctrine of the Church of England it would be impossible to deny, for her language clearly attests this. But it is a spiritual presence—a presence to be realised by faith, not a corporal presence of Christ's natural body and blood, Christ's body being eaten at the Holy Supper only after a heavenly and spiritual manner. It is, nevertheless, a real presence in the sense of its being effectual for all those intents and purposes for which Christ's body was broken and His blood shed; just as the sun, though its bodily presence be in the heavens, is present on earth effectually for all the purposes of light and heat for which it was created. But, in order to guard against any superstitious abuse of this truth, our Church warns us that "no adoration should be offered either unto the sacramental bread and wine, or to any corporal presence of Christ's natural body and blood."

And as to any local presence, except in the heart of the believer, she pronounces nothing. It behoves, therefore, every clergyman to avoid in his teaching all expressions which go beyond the teaching and usage of the Church of England, to the neglect of that cautious wisdom which guided our Reformers in the construction of our formularies. With regard to the "Eucharistic Manual," given by Mr. Murray to his parishioners, his Grace considers that it does not reflect the doctrines of the Church of England, and very strongly objects to its circulation in his diocese.

The magistrates of Leeds have resolved to appoint a Roman Catholic chaplain for the gaol of that borough, at a salary of £100 per year.

The Cambridge *Independent* reports that the senior wrangler this year will be almost sure to be a Dissenter (whose name is given), and therefore unable to secure a fellowship. "This," says our contemporary, "ought not to be, and all liberal-minded persons must regret that it is so; but we trust the year is not far distant when this narrow-minded restriction will be numbered among the things of the past."

THE ROYAL COMMISSION ON IRISH EDUCATION has been issued. The commissioners are Lords Powis, Dunraven, and Clonbreck, the Bishop of Meath, the Rev. David Wilson, the Rev. J. Crowe, James Dease, James Gibson, Scott Stokes. The secretaries are Mr. May, Q.C., and Dr. Dunne.

THE IRISH CHURCH STRUGGLE.—The new "Central Protestant Defence Association" has had a meeting in Dublin, Mr. J. T. Hamilton, M.P., in the chair, and has determined to hold its aggregate meeting in the Rotunda on the 5th of February, the Earl of Bandon to preside.

BRAWLING IN CHURCH.—At the Mansion House, on Saturday, Mr. C. P. Langston, leather merchant, of Dalston, was fined 10l. 5s., including costs, for indecent behaviour in the Church of St. Ethelburga, noted for its Ritualistic services, on the 29th ult. But for the intercession of the rector of the church the defendant would have been sent to prison for a month.

RITUALISTIC PROSECUTION.—We have reason to know (says the *Churchman*) that steps are being taken with the view of prosecuting for heresy a very prominent member of the Ritualist party. The heretical doctrines have been promulgated in a recent publication, and are too clearly expressed to leave a doubt that the proceedings will be attended with success.

GOING TO CHURCH IN STATE IN DUBLIN.—On Sunday the Lord Mayor went to the Roman Catholic Cathedral in State, preceded by the civic officers, the sword and mace bearers, and many members of the Corporation. This being the first time such could be legally done since the repeal of the Act forbidding it, there was a large attendance. Cardinal Cullen presided.

THE PROPOSED NEW BISHOP OF NATAL.—At a meeting held last month, Bishop Gray said he hoped to find a new bishop to be sent out in antagonism to Dr. Colenso in the course of a few days. At a meeting in Lambeth on the 3rd, that prelate said he hoped to find somebody during the present month. Nearly enough money seems to have been raised to enable the promoters of the movement to promise the new bishop 600l. or 700l. a year, and yet one clergyman after another, to whom the offer is made, refuses.

CHURCH-RATE PROSECUTION AT SUNDERLAND.—On Saturday last a number of persons were summoned before the Sunderland magistrates for non-payment of Church-rate. Amongst these were some Quakers and Dissenters who annually refuse to pay. Messrs. Wilson Brothers, merchants, were summoned for 9l. 12s. 7d.; Mr. Edward Binns, grocer, for 16s. 11d.; Mr. W. M. Wake, boat-builder, for 17s. 4d. In all cases orders were made, no defence being made to the summonses.

A VISIT TO WHITEFIELD'S TOMB.—Mr. Henry Vincent, who is in America, thus describes his visit to the tomb of George Whitefield, in the Presbyterian Church, Newburyport, Massachusetts:—"We descended into a cellar through a trap-door behind the pulpit, and removing a padlock from an upright door, we entered the tomb of the great preacher. The coffin of Whitefield is placed across the other two, and the upper part of the lid opens upon hinges. We opened the coffin carefully, and by the light of our lamp saw all that was mortal of the eloquent divine who had crossed the Atlantic thirteen times to preach the Gospel. The bones are blackened, as though they were charred by fire. The skull is perfect. I placed my hand upon the forehead, and thought of the time when the active brain within throbbed with love to God and man—when those silent lips, moved by eloquent speech, swayed the people of England from the churchyard in Islington to Kennington Common—from the hills and valleys of Gloucestershire to the mouths of Cornish mines, and on through the growing colonies of America. I confess that, as an Englishman, I envy America the possession of the earthly remains of dear George Whitefield: but perhaps it is appropriate that, while England claims the dust of Wesley, the great Republic should be the guardian of the dust of his holy brother."

PRESBYTERIAN FINANCE.—The joint union committee of the Free, United Presbyterian, Reformed Presbyterian, and English Presbyterian Churches, have held another meeting to consider the financial arrangements of the respective Churches, especially those of the first two named, in their bearing on the support of the ministry. The report which they have issued refers to the substantial agreement which in some respects exists in both Churches as to the support of the ministers, and the necessity of endeavouring to reach a uniform method in the Church when united. The committee were at one in thinking that there ought to be a central fund out of which a minimum stipend or salary of 150l. should be secured to each minister, congregations of course being at liberty to supplement this, according to their respective ability. No reference appears to have been made to the unhappy controversy which has sprung up in the Free Church on the broad question of the union itself; and, until something definite is done in regard to this, it seems to be only a beating about the bush to protract the negotiations. The question of the extent of the United Church, or whether the Presbyterians of England are to form part of it, or to exist in an independent character of their own, is to be considered at the next meeting, which has been fixed for the 19th proximo. Dr. Macleod, one of the United Presbyterian ministers of Birkenhead, has a report prepared on the subject, and it is meanwhile to be printed.—*Christian World*.

REVIVAL OF THE PAN-ANGLICAN COUNCIL.—It seems that the managers of the late convention of bishops have felt the general expression of ridicule at the small results of so great preparation, and have determined not to let the thing go off so. Having waited till the inquisitive Yankee bishops had gone home, they have re-summoned those that are in England to meet at Lambeth, on the 28th of December, to do some real business under the name of receiving reports of committees. The *Church Journal* says:—"Those reports include two subjects of the greatest importance—the subordination of synods and a court of appeals. It has not been thought worth while to notify the bishops who had returned home concerning this adjourned meeting, the time of which was not fixed in September. This adjourned meeting is expected to conclude the action of the council of 1867." We can tell these gentlemen and their friends that they cannot establish in the Church of England any other tribunal of authoritative appeal than the Queen in Council, nor give any binding force to the decrees of a synod, however constituted, contrary to the acts of Parliament, which are the only real laws of that Church. And they will have need to be very prudent as to what they say and do, lest they involve themselves in the heavy penalties of a *præmunire* for attempting to impose unlawful practices upon "The Church of England by Law Established." As it was created by the civil government, and holds its revenues under the authority of Parliament, it must obey only the laws of the realm, and not the decrees of a synod.

—*New York Independent*.

THE ESTABLISHED CHURCH IN IRELAND.—For it must be borne in mind that the Establishment in Ireland means more than an endowed religion; it means an endowed party. It means the endowment of Toryism—of Irish Toryism, that is to say—of Orangeism more or less open and avowed. This is a fact deserving of the most serious consideration, and requiring most urgently a speedy remedy. Are we content with the endowment of Orangeism? Are we content to stand quietly by whilst Orangeism, endowed by the State, parades itself before the Irish nation as identical with government, till the millions take our silence for tacit approval, and turn against government in the belief that they are striking down Orange ascendancy? If not—if we are not satisfied

that Fenianism should flourish perennially—then we must at once strike at its root; and the root of Fenianism lies deep in that system of Orange ascendancy which we have permitted to work its will in Ireland. Orangeism proper was the first secret society in the country after the Williamite wars. It was not long in being before it provoked hostile organisations; and the same cause has been productive of the same effect every year since. A decisive interference was found necessary when the old Orange Society conspired against the rights of the Princess Victoria in order to place the crown on the head of its own grand master; and Parliament has as much reason now to extinguish an ambition which is again endangering the peace of the realm.—*The Chronicle*

THE IRISH "REGIUM DONUM."—The *United Presbyterian Magazine* has entered the lists in defence of Dr. Peddie, who lately wrote somewhat strongly against the *Donum*, and in reply to Professor Porter, of Belfast, who said that to secularise the Irish Church property was to support a system of plunder. The *United Presbyterian Magazine* replies by asking how, if the principle be a sound one, the Professor can, with any consistency or principle, defend the proposal to procure the repeal of the grant to Mayo-nooth, or the abolition of other grants which the Roman Catholics now receive in other forms. The Professor is also reminded that the Unitarians share in the *Regium Donum*, and is pointedly asked if he would regard it as plunder to deprive them of it. In Scotland Dr. Begg is doing his utmost, through his monthly organ, to mix up this *Regium Donum* question with the cause of the union of the Presbyterian Churches, to which he is now out-and-out opposed. He represents the question of Establishments as the great struggle of the day, in which Professor Porter concurs, denounces the voluntary principle as sinful and revolutionary, and says that the worst enemy of Ireland is the opponent of the *Regium Donum*. So far from the Irish Presbyterians receiving too much of the public money, he contends that they ought to have a great deal more. In fact, he is of opinion that "in every just and historic sense they are entitled to the larger share of the temporalities of the Irish Church." Voluntaryism he further holds to be the great upholder of Popery, stating that Popery and Voluntaryism have been advancing together.

ROMAN CATHOLICS AND THE CONSCIENCE CLAUSE.—In a letter from Mr. John Flint, published on the 3rd inst., it was truly stated that "no conscience clause at all has been accepted by or forced upon Roman Catholic schools." Mr. S. N. Stokes, inspector of Roman Catholic schools, makes this excuse:—"The trust deed as settled for Roman Catholic schools receiving building grants from the Privy Council contains no conscience clause, but the omission arose not from objection to the principle of such a clause so much as from a determination to assert the right to equal and impartial terms in aid with other religious bodies. This will appear clear from a reference to the correspondence which passed in 1847 between the Government and the Catholic Institute relative to the basis upon which public assistance might be extended to Roman Catholic schools. Among the heads suggested by Lord John Russell for this purpose the fifth was, children, whose parents conscientiously object to the religious instruction, to be permitted to partake of the secular instruction without attending at the hours of religious instruction. To this proposal the Catholic Institute, after a month's deliberation and due consultation of the Vicars Apostolic, replied at length. This document explains the principles and attitude of the representatives of Roman Catholics twenty years ago. They sanctioned and insisted on the conscience clause as just in itself and agreeable to their religion; but they would accept of no exceptional terms distinguishing their schools invidiously from other schools, and they urged the Government to enforce a universal adoption of the clause. The Government, however, did not impose the conscience clause generally. Hence it was not adopted by Roman Catholic schools."

THE IRISH PRESBYTERIANS AND THE BURIAL QUESTION.—An influential deputation from the Presbyterian Church in Ireland, headed by the Rev. Dr. Montgomery, Moderator of the General Assembly, waited on Saturday on the Lord-Lieutenant and the Earl of Mayo, at the Viceregal Lodge, to ask the influence of the Irish Government in forwarding the efforts of the Presbyterian Church to obtain the right for their ministers to perform the burial service at the interment of members of their own congregations in parish graveyards. A memorial, which was presented to his Excellency, stated that ministers of the Presbyterian Church were frequently summoned before the Ecclesiastical Courts for performing the burial service without having previously obtained permission from the rector of the parish, and that this permission was frequently refused. Two cases were mentioned as illustrations of the grievances complained of. In one the rector of the parish refused permission, stating that it would be "unprecedented"; in the other, a Presbyterian minister, ignorant that permission was requisite, performed service at the graves of three children of a gentleman whose property surrounded the graveyard, and for so doing was cited to appear in the Consistorial Court. A few weeks afterwards, a fourth child of the same gentleman having died, service had to be performed outside the graveyard, to avoid penal consequences. The memorialists hold that liberty to celebrate Divine service at the burial of the dead in parish graveyards is not a favour to be sought, but

a right to be enjoyed; and they ask that this irritating grievance shall not be permitted to vex them any longer. The Earl of Mayo expressed himself as favourable to the principle of Mr. Monsell's Burial Bill, which had been reintroduced into the House of Commons and stood for a second reading early in the session. Some of the heads of the Established Church, he observed, would not object to the measure, provided certain amendments were inserted, and on this condition his lordship intimated that he would probably support the bill, although he would not give an absolute pledge on the subject. The members of the deputation were of opinion that Mr. Monsell's bill would relieve them from the disability of which they complain.

FRENCH PROTESTANTISM.—In 1804 we reckoned 205 ministers in the Reformed Churches; 225 Lutheran ministers: total, 430. In 1857 we reckoned 601 ministers in the Reformed Churches; 269 Lutheran; 20 Union of the Evangelical Churches; 30 Independent, Baptist, and Wesleyan: total, 920. In 1802 we had not one single religious or even philanthropical institution among us, except the relief of paupers, with the assistance of a few thousand francs collected at the church doors through the instrumentality of our deacons. Now, do peruse the list of our present religious and charitable institutions:—Protestant hospitals for the sick, asylums for the aged, orphan institutions, Asylum for Young Girls and Scrofulous Children, Asylum for the Deaf and Dumb and Blind, Refuge for Penitent Females, colony for reforming young offenders of both sexes, Society for Sending Sick People to Sea Bathing, Protestant societies, Provident Society for the Widows and Orphans of Ministers, Institution for Preparing Protestant Deaconesses and Sick Nurses, Society for Promoting Public Instruction, normal schools for both sexes, religious libraries, Religious Tract Society, society for publishing more extensive works, Bible societies, societies for sending colporteurs, Evangelical Society, Central Society for Evangelising France, Missionary Society, Sunday-schools Society, young men's societies, Society for Evangelising the Disseminated Protestants, Society for Gathering Documents Concerning the History of Protestantism, Protestant Penny Society. This society established in Paris is engaged in promoting everywhere a weekly subscription of one halfpenny per individual towards the support of all the Protestant societies of a general interest, and thus patronises almost all the preceding institutions. Remember that not one of the above-named Christian enterprises existed even in 1815, at the epoch of our religious revival; and now they all prosper, and are at the same time the sign and the means of a most rejoicing progress! All these were begun in faith and in very humble circumstances; they all have been yearly increasing their receipts and expenditure. . . . To these blessings we may add the remarkable increase of our churches, owing to conquests among the Roman Catholic population through the instrumentality of evangelists, Bible-readers, and colporteurs sent by the central society and the evangelical societies of France and Geneva. New congregations, wholly composed of proselytes, have been formed in the departments of Charente-Inférieure, Haute-Vienne, Eure, Yonne, Nord, Aisne, Aude, Saône-et-Loire, Rhône, Var, Tarn-et-Garonne, Lot-et-Garonne, &c. Besides these glorious conquests the general influence of Protestantism has been felt among thousands of Roman Catholics, who, not sufficiently courageous to openly relinquish their Church, are candid enough to say that our principles and practices are nearer to the religion of the Gospel than their own. . . . If we compare the present state of Protestantism with what it was fifty years ago, we shall be struck with the change, and heartily rejoice at it if we truly love the Lord and His elect Zion.—*A Summary Account of the Religious State and Progress of Protestantism in France*, by Emile Frossard, pastor of the Reformed Church at Bagnères-de-Bigorre, late chaplain to the French army in the Crimea.

Religious and Denominational News.

THE WEEK OF PRAYER.

On Monday morning a series of extraordinary services, promoted by the Evangelical Alliance, was commenced in the large room of Freemasons' Tavern for the purpose of united prayer, and also for the consideration of a variety of subjects interesting to religious persons connected with the Church and the various religious denominations. Mr. John Finch presided, and addresses during the proceedings are to be delivered in the course of the week by the Bishop of Huron, the Earl of Chichester, the Hon. and Rev. Baptist Noel, Lord H. Cholmondeley, Lord Radstock, the Hon. Somerset Maxwell, Captain Campbell, and several gentlemen arrived from abroad. At Monday morning's meeting an address was delivered by the Bishop of Huron. He said that having been engaged for a long series of years in preaching the Gospel in the forests of the Far West, he felt it difficult to address an English assembly, but when he remembered what he had seen during thirty-six years of active missionary life—how the Gospel had raised the savage Indian from his low state, how it had comforted the sable sons of Africa who had fled from slavery in the Southern States of America, he took courage. Speaking of sin, he expressed his opinion that nothing could be considered a national sin except it was sanctioned by the legislature or the constituted authorities of the country. Viewed in this light he held that the great sin of England was,

that as a nation, from its high Protestant and high Scriptural teaching it had given way, for reasons of expediency, to systems which are not according to God's word and the truth as revealed in the Gospel. England was no longer a Protestant nation, because it no longer protested against the idolatries and superstitions of the Church of Rome; and he regretted to find the National Church appeared inclined to follow the ungodly example of the legislature, for there were many in it who hesitated not to declare their anxiety to unprotestantise the Church of England, and to assimilate it to the Church of Rome. Dr. Davis, the Rev. T. Nolan, incumbent of Regent-square Church, and other gentlemen spoke, and some devotional exercises followed.

A meeting of a similar character was held in the evening, when Mr. R. C. L. Bevan, the banker, and other gentlemen attended. The principal speaker was Mr. William Carter, who drew a fearful picture of the distress which existed in the south of London, and which he said could not be surpassed by any district in the East. He said that just seven years ago he preached in the Victoria Theatre, and on that Sunday night hundreds were smitten down and converted, a majority of whom were now living witnesses for the truth, and some preachers of the Gospel. Most of those who were then converted would not go to mix with ordinary congregations in the Church of England, or in Dissenting chapels, and therefore they formed little churches of their own. About 1,800 persons had thus been brought into Church fellowship and communion through these extraordinary means, for he did not suppose that anywhere else in the world except in Victoria Hall, Blackfriars, where these meetings were held, would they find 500 persons who had been thieves, rogues, and vagabonds, sitting down to Church communion. Many of them had been tried a dozen times at the Old Bailey, and had been into all the prisons of the country. He often collected 500 men to tea in order to preach the Gospel to them, no persons of good character being admitted; and although he had held such meetings for four years, he had never known one single act of insubordination. His wife taught with similar good results, and at her meetings there had been some of the dirtiest, snuggest old fishfags that no one would touch who had been converted into respectable mothers. Information was given by other speakers in reference to other districts in London.

Tuesday's meeting was presided over by Mr. Joseph Tritton, who was supported by the Rev. Canon Conway, Rev. W. D. Long, Hon. and Rev. B. W. Noel, and others, the attendance being much larger than on the previous day. The topic of the day was:—"Prayer for nations; for kings and all in authority; for the observance of the Lord's day; for the removal of obstacles in the way of moral and religious progress; and for internal and international peace." The address was delivered by the Hon. and Rev. B. W. Noel, who impressed upon all Christians, as they valued their own privileges, to pray for those who were destitute of them. As Christians, they were in possession of unspeakable good. They could not forget, however, that within a stone's throw of their own homes there were those living who were without God and without hope in the world. As they valued Christ themselves, and as they believed that those who died without Him would perish eternally, he besought them to use every means in their power to make known Christ to the ignorant and the guilty.

Captain Trotter presided at the prayer-meeting on Wednesday morning, and opened by a brief reference to the duty of imparting sound religious instruction to children. Lord Radstock offered up an earnest and fervent prayer, in which he asked that people might be delivered from the dry formalism and deadness which so extensively prevailed throughout the Church, and that the whole body of Christians throughout the world might be imbued with a heartier spirit in religious things. His lordship's prayer was of an extremely solemn character, and evidently produced a marked impression upon the large auditory. The chairman then announced that several persons had sent him letters, asking him to request the prayers of the meeting on behalf of themselves and others. One was from the rector of a parish in Westminster, who requested prayers for his family of nine or ten children, one of whom was on his way to the West Indies; prayers were requested for two officers in the army; a lady who keeps a boarding-school, and whose scholars are not sufficiently alive to the truths of the Gospel, asked for intercessory prayer. Prayers were asked for some who were in danger of being entangled in the meshes of Popery; for others who showed an inclination towards sceptical opinions, and others who were "wandering from the fold." For each of these applicants a brief prayer was offered by the chairman. The Rev. J. C. Harrison, of Camden Town, then delivered an address on the duty of parents towards children, as illustrated by the teaching of Job. Some further devotional exercises closed the morning's proceedings.

Thursday's meeting was presided over by Mr. S. A. Blackwood, who read letters from various persons who requested intercessory prayer for a great variety of objects. The address was delivered by the Rev. Adolph Saphir, B.A., who has the reputation of having a large acquaintance with Rabbinical literature. He began enunciating the proposition that Christianity had no priests, because every Christian was a priest himself—every member of the Church being of the Christian priesthood. He proceeded with marked eloquence to urge what in his views were the broad and distinctive principles of the Gospel, particularly urging patience, perseverance, and zeal. There were the usual devotional exercises.

There have also been daily prayer-meetings at one o'clock at the London Tavern, well attended by city

men, including some leading bankers and merchants. On Tuesday, Mr. Sheriff M'Arthur presided.

THE BAPTIST CHURCHES AT EDINBURGH.—The second union *soirée* of the Baptist Churches in Edinburgh was held on the 3rd inst., in the Music Hall. Notwithstanding the inclement weather the lower part of the hall was completely filled. Mr. R. Haldane presided, and after the devotional exercises the CHAIRMAN expressed the satisfaction he felt in witnessing so large an assemblage, composed of the members of the different Baptist churches in the city, because it seemed an answer to the charge which had been sometimes brought against the denomination that there was little harmony among those who were agreed as to the non-administration of baptism to infants. In the course of his remarks he said that Baptism would never flourish while religion was established by the law of the country. Established Churches were founded on hereditary Christianity, and infant baptism was the keystone of such Churches. The aspect of the times clearly proved that Church and State Establishments were tottering to their fall. (Applause.) Lord Stanley several years ago remarked that whether we liked it or disliked it, whether it was to be for the advantage of Britain or not, one thing was certain—that within thirty years every Church would be a self-supporting Church. (Applause.) What they witnessed around them showed that that prophecy was likely to become true. The Rev. Mr. NEWNAM addressed the meeting, on the following subject, "Should denominational differences prevent unity of spirit?" He said that there were differences between the religion of the Protestant and of that of the Roman Catholic; but among Protestants there might be, and were divisions, but no different religions.

It is well that they should ask the question—What is it that constitutes Christianity? Was he right when he said—Repentance for sin, faith in Christ, and a holy life? (Loud applause.) That was what constituted Christianity. If he went into the Free Church, the Established Church, or the United Presbyterian Church, or the Episcopal Church, or the Independent Church, or the Wesleyan Church, or the Baptist Church, he found that they all held and preached that repentance, faith, and a holy life constituted Christianity. Upon all questions as to the great truths of the Bible they were one—thoroughly, divinely one, and where there was unanimity in regard to the truth there ought to be unity of spirit. (Applause.) If he were asked, Why were Christians divided? he should say at once, Christians were not divided about Christianity, but about its appendages. The differences arose from differences of opinion as to the clothes in which Christianity appeared. (Hear, hear.) One day a man saw two brothers fighting very savagely, and when he asked them what they were fighting about, the elder brother said—"We have got two coats, and my brother has fixed his mind upon having the grey one, whilst I am perfectly satisfied it would not suit him." "But are you not brothers?" was the reply. "We are brothers, and we love each other very much," said the elder one, "but it was rather trying to find that he persisted in having the grey coat when he knew that the black one would suit him best." If they had seen the fight and heard the reply of the elder brother, would they not have come to the conclusion that Christians, like the two brothers, fought about colour—grey or black? It might be found, if they studied the matter carefully, that by thus fighting about the colour—grey or black—they were ignoring the principles which they professed to entertain—liberty of conscience. If he were to be asked what was the cure for those divisions, he would say, more of the spirit of Christ, and less of their own creed. (Applause.)

The Rev. W. C. BINNING next addressed the meeting on "Our duty as a denomination to the non-church-going and unconverted inhabitants of this city," and was followed by Mr. ROBERT WILSON, who spoke on "Personal service." The Rev. JONATHAN WATSON then gave an address on "The Baptist Union of England." He stated that the number of Baptist churches in Great Britain and Ireland was 2,383, which represented a membership of 213,767 souls. If they doubled that number—and he held that would be below the number—they would have a population of more than half a million under the teaching of the Baptist denomination. (Applause.) He pointed out that they did not resemble other religious bodies in being so well connected together as to be prepared to take united action in any general movement, and remarked that amongst them ministers might have something of ministerial communion with one another, but the churches as such had none. He knew of no material difference among the five Baptist churches in Edinburgh; there were only shadows of differences, only differences in words. He explained that it was proposed that the churches should take counsel together, and that they in Scotland should send deputies to the Baptist Union in England. (Applause.) Mr. WILLIAM TULLOCK next addressed the meeting, recommending to the members of the Baptist denomination the periodicals published in connection with the denomination. Mr. W. DUNCAN suggested that, if it were possible, all the Baptists in Edinburgh should have a joint communion, and alluded to the need there existed for evangelistic labour in the country and in Edinburgh, and urged increased interest and energy being manifested in that work. The Rev. F. JOHNSTONE, the last speaker, made a "few hints in order to the greater prosperity of our churches and the spread of our principles in the land," and strongly recommended a Baptist Union for Scotland.

SUNDAY EVENING SERVICES AT ST. PAUL'S.—The first of this year's special services under the dome of St. Paul's was held on Sunday night, when, notwithstanding the inclemency of the weather, a congregation of many hundred persons attended. The cathedral, well lighted with gas jets, presented, when thus

occupied by worshippers, a noble and impressive sight. In the ordinary course of the evening service the prayers were read by the Rev. J. V. Povah, the lessons by the Rev. Canon Melville. The sermon was preached by the Right Rev. the Bishop of Tennessee, U.S., a learned and eloquent divine, who wears a well-grown black beard, from the text, "Let no man be a stumbling-block or an occasion of falling in his brother's way." The right reverend prelate gave a powerful and practical discourse.

The memorial church at Constantinople, as designed by Mr. Street, is rapidly approaching completion.

THE REV. W. MORLEY PUNSHON will proceed to Canada in the spring, and meanwhile resides in Islington, and is busily engaged in preaching and lecturing. He delivered one of his lectures, "Daniel in Babylon," on Tuesday evening last, at the Junction-road Congregational Church.

COVENTRY.—During the past three months, Wall-street Chapel has been thoroughly renovated, and extra school accommodation has been secured by the erection of additional class-rooms. The cost has been about 300*l.* On the evening of the 31st ult., the chapel was reopened, when an eloquent and impressive sermon was preached by the Rev. R. W. Dale, M.A. On the following Sunday the reopening services were continued, and two sermons preached by the Rev. J. W. Kiddle.

WIRKSWORTH, DERBYSHIRE.—A new Congregational Church has just been opened in this place, which will accommodate some 400 persons. The pastor is the Rev. W. Young. On the opening day, the morning sermon was preached by the Rev. W. Crosbie, of Derby, and the evening by the Rev. J. Corbin, of Hornsey, formerly of Derby. On Sunday, Jan. 5, the Rev. F. S. Williams, of Nottingham, conducted the day's services. The new chapel is substantial and well adapted for its purpose. Though it has cost 1,500*l.*, the whole sum has been obtained, and it is now entirely free from debt.

RESIGNATIONS.—The Rev. S. Perry, of the pastorate of the Congregational Church, Newport, Essex. —The Rev. T. W. Blackmore, the pastorate of the Baptist Church, Bovey Tracey. —The Rev. C. Hewitt, the oversight of the Baptist Church, Toddington. —The Rev. G. W. Clapham, the pastorate of Lancaster-road Church, Preston. —The Rev. H. Young has resigned his charge of the Congregational Church at Melksham, Wilts, and has accepted the pastorate of the Congregational Church at Painswick, Gloucestershire.

THE LATE REV. DR. HANNAH.—The funeral of this eminent Wesleyan minister took place at Didsbury, near Manchester, on the 2nd. There was an impressive service in the College. The Revs. W. W. Stamp, Dr. Jobson, W. Jackson, and J. D. Goden, took part in the devotional service, and an appropriate address was delivered by the Rev. J. Bedford, the president of the Conference. The Rev. Dr. Osborn, the Rev. W. B. Pope (who now occupies the post of theological tutor, vacated a short time ago by Dr. Hannah), and the Rev. John Farrar also spoke. The interment took place at Didsbury Church, in the family grave of the deceased. A large number of Wesleyan ministers joined in the procession, and the church was crowded while the service was being read by the Rev. W. J. Kidd, the rector.

HINCKLEY.—The Rev. W. Purdon, Independent minister, being about to leave this town, a farewell service was held in the Town-hall on the last day of 1867. First there was a tea-meeting and then a presentation meeting, presided over by the Rev. Thomas Mays, of Ashby. Presents in recognition of their regard were presented to Mr. Purdon on behalf of his congregation, Bible-classes, and choir. Amongst the company were Father Francis, Catholic priest of Hinckley, the Rev. H. W. Ellis, Unitarian, the Rev. J. Rogers, Wesleyan, and the Rev. T. Wilshire, Baptist. Mr. Purdon has entered upon a new sphere of labour at Thame, Oxon, and, says a correspondent, carries with him the hearty good wishes of all classes in Hinckley.

INCREASE OF INDEPENDENCY.—Comparing the Congregational Year-book of 1868—now just published under the careful management of the Rev. Robert Ashton—with the Year-book of 1858, we find that in the metropolis the number of Independent churches at the latter date was 171, as against a present complement of 227, an increase of 56 places of worship. The number of pastors in 1858 was 226, against 291 at the present time, being an increase of ministerial power numbering 65. There are also at the present time 100 students in the metropolitan colleges associated with Congregationalism. The proportion of increase is in about the same ratio throughout the country, so that at the present time there are in Great Britain and her dependencies 3,330 Independent churches, with 1,613 out-stations and mission-rooms, under the superintendence of 2,876 Independent ministers, whose labours are supplemented by 2,326 evangelists and lay preachers. The denomination has 76 associations and unions, 27 colleges and institutes, with 386 students under training for ministerial and missionary work. The number of ministers who have died during the year has been 58.

THE CHRISTIAN COMMUNITY.—FREE TEA-MEETING TO THE DESTITUTE.—A free tea to about 150 of the poor people of Hoxton was given by the above society in its Mission-hall, Fleming-street, on the last evening of 1867. At six o'clock the company had nearly filled the hall, and till seven were well regaled with tea and its substantial accompaniments, to which they did full justice. Amongst the number were many who are suffering very severely from the prevailing distress, and who seldom have the chance of getting a good meal. At seven o'clock, after devotions, the secretary, in a few words, gave the people a most hearty welcome. Mr. G. Kirkham, Secretary

to the Open-air Mission, was called on to preside, and addresses were delivered by the Chairman, the Rev. Thomas Peckstone, M.A., chaplain to the Bethnal-green Union, Mr. F. Wright, a converted prize-fighter, and others. The addresses were all of a most earnest and appropriate kind, and the closest attention was given to them. At half-past nine the meeting closed for an hour, and it being the last night of 1867 it was determined to hold a meeting to usher in the New Year. Several who remained then partook of refreshment, after which the second meeting was begun, and presided over by Mr. W. Ward, who conducted a most solemn and impressive service till a little past midnight, the hall being well filled by attentive listeners of the working class.

A few friends kindly provided the needful funds for this interesting meeting, which will be followed by others of the same description. Last year near 2,000 poor people were thus entertained, and it is intended to do the same this year as far as funds are provided for the purpose. Donations will be very gratefully received for this object, as well as for general relief, by the Secretary, 71, Mortimer-road, Kingsland, N.

TRURO.—Services were held in Bethesda Chapel, in this town, on Monday, the 16th of December, in connection with the settlement of the Rev. Thomas Anthony, B.A., as pastor. After a well-attended tea-meeting, a public meeting was held in the chapel, under the presidency of Mr. Tannahill, one of the deacons. Suitable addresses were delivered by the Chairman and by the Revs. J. C. Beadle, of Falmouth; G. H. Hobbs, of Bodmin; F. E. Anthony, M.A., of the Western College, Plymouth; G. Orme, of Portscatho; W. Page, B.A., of Truro; and W. M. Beaby, of St. Austell. Mingled with congratulations to the minister and people were various admonitory suggestions for the guidance of their mutual relations. The duties were strongly insisted on of earnest prayer by the people for their minister, and persevering co-operation with him in his and their common objects, whilst sympathy and cordial action with other churches was much enforced. The newly-appointed minister, who delivered the closing address, was most emphatic in his denial of any priesthood or priestly authority, except that which belongs to the Great Head of the Church universal. The proceedings of the evening were evidently regarded with much interest and satisfaction, not only by the members of the church and congregation, but also by the numerous friends who united with them.

NEW YEAR'S SERVICES.—There were services in Orange-street Chapel, Leicester-square (the Rev. R. Forsyth), on the first day of the year, of which a correspondent gives the following account:—

According to an arrangement made the previous Sunday, it was proposed to the congregation that they should, of their own proper substance, make a thanksgiving offering to the Lord for mercies received through the previous year. At the close of the service, the minister took his station at the communion table, when the whole congregation, men, women, and children, began to move down one aisle and up the other in one continuous stream, presenting an offering to the Lord, wrapped up in paper. The pastor shook hands with every member of his flock and wished them all a happy new year. The day was cold, but the hearts of the people were warm, and the results were the noble sum, for them, of 32*l.*, which was appropriated to the finances of the Church.

In connection with the Congregational Church, Berkhamstead, there was a tea-meeting on New Year's Day, on which occasion the esteemed pastor, the Rev. T. Snell, was presented with a purse of money. At the subsequent public meeting he reviewed the events of the past year. The Rev. D. Harding, of Chesham, then gave an address, bearing on the need of large-hearted Christian feeling, and the importance of the existence of harmonious relations between a pastor and his people. Master Wm. Snell, of Lewisham Congregational School, also gave half-an-hour with the Berkhamstead poet, William Cowper, which was taken up with the reading of a careful selection of the choice lines of the poet, and critical remarks thereon. Mr. Snell then gave an address on the "Pilgrim Fathers," which he illustrated by means of good diagrams. The proceeds of the tea were applied to the Building Fund of the new church.

Correspondence.

ANTIDOTE TO INJURIOUS AMUSEMENTS.

To the Editor of the Nonconformist.

DEAR SIR,—In your last impression you furnished an account of a conference at Leeds, respecting "the influence of singing and dancing saloons on Sunday-school work." At the conference several remedies for existing evils were suggested.

Allow me to give to your readers an account, which I have been requested to forward, of a novel and very successful attempt to utilise the unoccupied hours of young persons. The scholars belonging to the King Edward Schools, Mile-end New-town, were challenged during the months of July and August last, to prepare for an exhibition of what could be done by them before the end of the year, in preparation of models, drawings, needlework, penmanship, &c. &c., prizes being offered for such specimens as should show the most ingenuity and skill on their production.

In anticipation of the last day of the year, about 100 articles were sent in by the children, all competitors being under eighteen years of age. A Commission was deputed to adjudicate and to publish a list of the articles most worthy of commendation. The task was performed amid perplexities of no ordinary character.

Models worthy of first and second prizes and of honourable mention were selected—one a model of the school premises, on a large scale; another a brig, fully rigged; a third a modern villa, which attracted much attention, the whole of the exterior being covered with halves of cherry-stones varnished; a fourth was a lithographic press with stones complete. The usual descriptions of needlework, which form the prominent feature upon bazaar-counters, were well represented in plain needle-work, slippers, &c., and some very fair drawing, showing that boys and girls alike took an interest in the contest for honour and reward. The writing of portions of the Scriptures, and of the eleventh commandment, was executed with varied success. That which commanded well-deserved admiration was an elegantly illuminated testimonial executed by a young man, still a scholar in the school, attached to the young men's class, to be presented for the best penmanship. The rewards given were principally in books, money prizes also, not exceeding in any case 2*s.* 6*d.*, to the extent of 3*l.* 10*s.* Some of the children had prizes in more than one class. The members of a Bible-class, through their teacher, Mr. J. Barnard, presented a copy of Barnes' Notes on the Book of Job and of the Book of Isaiah to the superintendents of the schools, Mr. S. Bellamy, under whose superintendence the evening's entertainment had been arranged. At the close of the meeting fruit was distributed to the 360 children, and the president gave to the teachers and scholars a tract entitled, "A New Leaf; and what will you write on it?" After singing and prayer, many who were present retired to "a watch-night service" and so concluded the eventful year 1867.

This hasty sketch is forwarded to you under the impression that if made public other than ragged-schools may organise for a similar effort, by which many young persons may find for themselves occupation for their leisure hours, and so industrious habits be formed of lasting benefit to themselves, and for the time being greatly to the relief of their parents.

I remain, very truly yours,
W. TYLER.

247, Hackney-road.

CORRECTION OF AN ERROR.

To the Editor of the Nonconformist.

DEAR SIR,—I cannot tell to what extent the Church and the Conservative press may be circulating the statement, which appeared in the *Achill Missionary Herald* of December 10th, 1867.

From my experience of clerical controversialists, I have learnt to take nothing for granted in my dealings with the defenders of the Church of England, and I therefore ask you to give still further publicity to the enclosed extract from the *Hampshire Advertiser* of Saturday last, which paper was betrayed into making an attack upon me in its issue of December 28th. I would not trouble you with this but for the conviction that our Church Defence friends (to whom I wish a happy new year) are apt to ignore explanations and answers, and to "serve up" old and refuted charges, though altogether out of date. For the sake of the friends of the Liberation Society, please oblige me by inserting this correction of an error.

Yours very truly,
CHAS. WILLIAMS.

Accrington House, Southampton,

Jan. 7, 1867.

(From the *Hampshire Advertiser*.)

THE REV. C. WILLIAMS AND THE IRISH CHURCH.—We published in our columns of last week a letter from the Rev. Samuel Shone, with the introductory lines, both of which originally appeared in the *Achill Missionary Herald* of the 10th December, 1867, which publication came to hand last week. We were not then aware that the statement which gave offence to Mr. Shone, the rector of Cavan, was founded on an error of the reporter's, Mr. Williams having in his lecture referred to Navan, and to Cavan, and this he soon afterwards corrected in a letter to the *Standard*. We entirely acquit the rev. gentleman of making any misstatements. Nothing has been said or done by Mr. Williams, since his residence amongst us, to justify our making such an imputation; and we much regret having copied from another paper a statement contrary to the actual facts, and which had already been contradicted, but which, at the time, had not met our view. The following is the letter referred to:—

"To the Editor of the Standard.

"SIR,—In reply to the letter of the Rev. S. Shone, permit me to say that I referred to Navan, which the reporter unhappily converted into Cavan, in my lecture at Barnsley, on the Church of England in Ireland.

"I am, yours truly,
CHAS. WILLIAMS.
"Southampton, Nov. 18."

ELECTION NEWS.—Viscount Ranelagh has formally announced his intention of becoming a candidate for the new borough of Chelsea at the next general election. There are now, therefore, three candidates fairly before the new constituency—Sir Henry Hoare, Bart., and Mr. C. W. Dilke (Liberals), and Lord Ranelagh, Conservative. Mr. Beresford Hope, M.P. for Stoke-upon-Trent, would seem to have decided upon abandoning his constituency, for he has written, it is said, to the M.A.'s of Cambridge, asking for their support, "in case, as is rumoured, the Solicitor-General should be raised to the bench." The hon. member has not communicated on the subject with his constituents, who are considered likely, in the event of Mr. Hope's retirement, to elect Mr. George Mally, of Liverpool.

NATIONAL EDUCATION.

Mr. W. E. Forster, M.P., and Mr. Goldwin Smith delivered addresses on Tuesday evening, at St. James's Hall, on education, the former as a lecturer, the latter as chairman of the meeting. The lecture was the third of a series arranged by the Reform League "for the political education of the people."

Mr. FORSTER, who was very cordially received, said that the question of the education of the people divided itself into three or four branches at once. 1. What popular education we ought to have. 2. What we have, or rather have not. 3. What we should aim at once to secure. 4. What we have a reasonable hope of soon obtaining. It was now considered a truism that we ought not to rest until the enormous majority of English children, if not every child, obtained an elementary education. After defining elementary education, he said that it might probably be taken for granted that secular education was the proper thing to aim at. He stated that one in six and a quarter in Prussia went to school, and that was almost as many children as there were. In England one in ten. He was obliged, too, to believe that the education given in a country like Prussia was much more generally good and substantial than in England. Half of the schools in England, out of which we got this insufficient attendance, were unassisted by the State. The vast proportion of the education professed to be given in English schools was not substantial, and if a strict comparison were carried out between our schools and those of Prussia and Switzerland, it would be in our case a comparison of sham against real schools. He agreed with the undisputed statement of Mr. Bruce in the House of Commons last year, that half the children of the working classes in this country were uneducated. In nineteen cotton factories in the north of England only 63 per cent. of the 8,000 children could read. ("Shame.") Yes, it was a shame, but that was vastly above the average, for, thanks to the Factory Act and the short-time system, larger proportions of the children in cotton and worsted factories could read than in other employments. In some cases the schools were inefficient; in others, the parents wanted the labour of their children. The State had neglected its duty, and now that the great body of the people had votes, it was discovered that they ought to be educated.

That had brought a large reinforcement of allies to those who were doing their best to promote the question of education. It would, however, be a most unjust statement to say that all uneducated men were dangerous. There were many men whom he was proud to reckon as his friends whom he could rely upon, who were good workmen, good citizens, and sensible persons, in spite of their lack of education, but who would no doubt be better for it. (Hear, hear.) Undoubtedly there were dangerous classes, and it was because there was so much ignorance; and if these gentlemen who were now become converts to the necessity of state interference had been converted because they feared the "residuum," as they were pleased to term it—(laughter)—he was but too thankful for the aid they would bring to the cause even from such a motive. The State should see that the parent did his duty, and if he did not do his duty the State should strive in every way to induce and persuade him, and, as a last resort, compel him. (Cheers.) The parent was immediately, but the State ultimately, responsible for the education of the children of the country. (Cheers.) The State had not, however, wholly disregarded its responsibilities. A large proportion of what was paid to the tax-gatherer went to education, but the time would come when men would wonder that this ancient and practical people of England should have conducted anything it called a national system of education upon the present principle, which was not the principle of helping those who helped themselves, but of helping those who were helped by others. If there should happen to be a neglected district, a country parish where an absentee landlord was utterly neglectful of his duty, the State followed his example and was neglectful too. (Laughter.) The time was rapidly approaching in which we must try to fasten upon every parish the responsibility of seeing that its inhabitants were educated. (Cheers.) We must set to work to make laws to prevent ignorance, as the poor-laws were passed to prevent bodily starvation. We must supply good schools wherever they were wanted, and good schoolmasters. For this the district ought to pay, not altogether perhaps, but as in some parts of America, by means of a local rate, which should be a property rate, and not merely a rate upon land and houses. He feared it would be a very different thing to do that in England, and he was quite aware that it was not fair absolutely to put upon that kind of property all those local burdens. At the same time, there was more to be said for an education rate than any other, and he believed if there was an education rate there would be less poor and county rates. London districts were exceptionally situated, for here there was a very unfair system of rating altogether, and some measure should be taken for equalising the rates of the whole metropolis. (Cheers.) The fairest way, on the whole, of raising money for educational purposes would be by local rates, with about the same amount of Government aid as was now given by voluntary subscription. This would also ensure efficiency, because we must look to local management as the chief way of getting the work well done, although, on the other hand, the local managing committees would do their work better if they were inspected by the central government, and in some measure controlled. This, however, would not be submitted to unless some Government assistance were given. A purely central system, working from a central office in London, would break down from the cumbrousness of detail. In any alteration it must not be forgotten that there were many schools already in existence, and it would not be wise to destroy any existing good if it could be avoided; mere officials could not prosecute the work of education with the love and zeal manifested by many who had hitherto stood between the people and ignorance, and the problem to be solved was how to absorb all the influences at command, so as to have

a system that would leave no child in the land without a chance of education. The bill brought forward by Mr. Bruce and himself last session would meet this difficulty in some measure. The proposal was to make the best of any existing system, and supply any deficiency by rates. Let the rate system be once introduced, and it would soon pervade the whole country. Parliament should only give money upon these conditions—that the school-house was of proper construction, that the master should be reasonably fitted for the business of teaching, and that the result obtained was really good. If the money of the public was taken, the school should be essentially a public school to which any and all might have access. These were the conditions that applied to secular education. (Cheers.) But then there was the religious difficulty. He denied the claim of any religious body to control the education of the people, and he denied this on behalf of justice and on the principles of religious justice and freedom. (Prolonged cheers.) He denied equally the right of men to demand that there should be no religious or theological teaching. In dealing with the money of the people of England he demanded liberty to teach or withhold, as the teachers and parents thought fit. There should be no interference whatever in religious teaching, and if once a law was passed to this effect, what was known as the religious difficulty would at once disappear.

There was a school now working on the principles of the Conscience Clause in Hoxton, and it had worked so far with complete success. The parent ought, of course, to pay if he could, and if he did not pay in fees he ought to pay in direct taxes or rates. The wisest plan was for each district to decide on the matter of rates. He hoped the question of endowments would not be settled without recurring to the old principle that the clever child of a poor man should have a chance through them, and even through the Universities. (Loud cheers.) And if ever the Universities should be thrown open there would be no one more deserving of the thanks of the country than Mr. Goldwin Smith. (Cheers.) Although it was no doubt desirable and just to make a parent educate his own children, there were great difficulties in the way, and his remedy would be to extend the principle of the Factory Act as far as the agricultural districts. (Cheers.) With respect to the dishonest class, who trained up their children to prey upon the public, he would adopt very stringent measures. He would make the Vagrant Act and Industrial Schools Act more stringent, and would increase ragged schools both in number and efficiency. That would most likely meet the case, and enable us to organise a complete system of education, and fasten the responsibility upon every district. He was much more hopeful of achieving some large results than he was a short time ago, and in the coming session, if he took any part in any education measure, he should not be prepared to propose so exceedingly moderate a measure as that of Mr. Bruce's last session. He was prepared now to go so far as to say that the House of Commons ought to pass a law declaring that every district should be made to do its duty if necessary. The cause of education had made great progress during the past year, and, radical as he was, he was in some degree hopeful because we had a Tory Government. There were one or two men in the present Government who understood the question of education and did not participate in the common prejudices about it, and Sir John Pakington and Lord Stanley had shown that they were in advance not only of their own but other parties upon the question of education.

Mr. Forster acknowledged the assistance the advocates of a free education derived from the voluntaryists, and paid them a high tribute for the honourable manner in which they had acknowledged their change of opinions. In conclusion, he condemned the indiscriminate manner in which the whole of the working classes had been spoken of as the dangerous classes, and called upon all working men to join in the rooting out of those dangerous classes by educating their children, and preventing them following in their parents' footsteps. The hon. gentleman resumed his seat amidst loud applause.

Mr. BEALES moved a vote of thanks to the lecturer. Mr. GILPIN, M.P., seconded the motion, confessing that, although he was a voluntary in education from the beginning, he had gradually become convinced that voluntaryism was insufficient, and was now willing to join in the establishment of a complete nonsectarian scheme.

The motion was carried with acclamation.

Mr. FORSTER, in acknowledging the compliment, urged his audience to pay increased attention to political subjects. He then moved a vote of thanks to Mr. Goldwin Smith for presiding, and expressed a wish that he was in the House of Commons. (Loud cheers.) The chairman had been a whip over the heads of the members of the House of Commons and it was to be hoped that the rumours we had heard of the possibility of his ceasing to be an Englishman of great help to England were without foundation. (Cheers.)

Mr. STANFIELD, M.P., in seconding the vote, also warmly eulogised its subject.

The motion was carried amidst prolonged cheering.

Mr. GOLDWIN SMITH in the course of his reply said—

I was glad to accept your secretary's invitation to occupy the chair this evening, both for the sake of the subject and for the sake of the lecturer. We have now got our votes; but education must teach us how to use them, so that they may be really beneficial to ourselves and our country. Education must teach us how to use them so that we shall produce, not that anarchy which our enemy accuses us of seeking, but that better and nobler order to which we really tend. I myself have been actively engaged in the reorganisation of one department of our educational institutions. I have been co-operating with those who have tried to make our universities really national—to bring them finally out of the middle ages

in which they linger, and induce them to embrace the culture of the modern time. (Loud cheers.) To those ancient objects of reverence and affection I confess I look for the centre of national education rather than the seat of political government. Amongst the improvements we have made there has been the opening of a large number of scholarships to competition and the augmentation of their incomes. Those scholarships I hope will be in time the highest round of the ladder by which the poor youth of merit can climb from the primary schools to the liberal professions and the highest places in the state. (Cheers.) But the whole of your educational institutions are now undergoing reorganisation. The improvement of one part must necessarily depend upon the improvement of the rest, and these open scholarships of which I speak stand at present the highest round of the ladder, while the middle rounds are still wanting. Those middle rounds must be formed by the improvement of our grammar-schools which are adapted for the purposes of the middle classes. I can sincerely say that Mr. Forster is one of those public men to whom I have always looked up with real respect and esteem, and whom I have always expected to see play a leading part in the great work in which we are now engaged, and which I believe to be nothing less than the reconstruction of English institutions. (Cheers.) I confess I was glad also to have this opportunity of paying my humble tribute of gratitude to Mr. Beales, your president, and to the Reform League. They have done a good work, and have done it well, and their work, as I believe, will stand good when these controversies are wound up in the political history of their country. No good citizen loves agitation; every good citizen would rather attain political ends by more quiet means. But sometimes agitation is necessary to bring certain people to their senses. (Laughter and cheers.) Agitation in this case was distinctly challenged. The leaders of the Reform movement in the House of Commons were constantly met with the allegation that they were pleading for clients who were apathetic on the subject of their rights. That challenge over and over again was thrown out. The Reform League took it up, and they have answered it well. They have answered it effectively, and with due regard for order and legality. Just at the outset one incident which we all deplore occurred. A gathering of working men unfortunately cannot be held in drawing-rooms, and roughs will sometimes congregate in the train of Reform processions as well as volunteer bands. (Laughter.) But upon the whole this great agitation has been conducted with a remarkable regard for order, with a remarkable absence of anything that could give real offence to the most sensitive politician, and in a way that forms a valuable pledge for the future use of power by the people. (Loud cheers.) No man, I think, can doubt that the agitation was necessary, and that it had a real effect. It was after those meetings, if I mistake not, that Lord Derby wrote to Mr. Disraeli to beg him to give his earnest attention to the subject of Reform. (Laughter.) Mr. Disraeli indeed says that this agitation had nothing at all to do with it. He assures us that he was in love with household suffrage from the outset, that he was in love with it all along, only that, like the lady in Shakespeare—

He never told his love—(laughter)—
But let concealment, like a worm i' th' bud,
Feed on his damask cheek.

(Roars of laughter.) If any artisan here or any one else in humble employment indulged in as many fictions to his employer as prominent members of the Government have indulged in during the last twelve months, I am of opinion he would at once lose his place. (Laughter and cheers.) Is it possible to believe, after what we have seen, that honour and veracity reside in one class alone, and that that class is entitled by its immense superiority in those qualities to assume the whole government of the nation? (Cheers.) The Reform League has done a good work already, but there is more yet to be done. You must go on and secure the final and complete triumph of national government over a government by class. This boon of household suffrage is given partly in the belief that while bestowed with one hand it can be withdrawn with the other. There is yet a good deal to do in the way of the redistribution of seats. Besides it is clear, shameful as it is, that the hopes of the Tory party are reposed in what they call the residuum, that is on the penury and ignorance which, partly at least owing to misgovernment, are to be found among the poorer householders. With that element they hope to exercise what their organs call "a legitimate influence"—(loud laughter)—that is to say the influence of intimidation and corruption. Intimidation must be met by the ballot; corruption is to be met mainly by education. (Cheers.)

In conclusion, the speaker said he regarded education rather as a voluntary, and was afraid of stifling the feelings that should be enlisted on the side of popular education, by Government interference. His own belief was that the great obstacle to a united education was sectarianism, whose sheet anchor was the State Church. (Cheers.) This it was that arrayed all the other sects in a hostile attitude against itself and against each other. He was convinced we were now undertaking the revision of all our institutions, and in the course of it we should find the necessity for giving greater development and strength to our local institutions, and it would be by giving up all interference with religion that the solution of this educational question would ultimately be attained. (Cheers.)

Mr. Forster (he continued) in some remarks he made said there was a rumour that I was going to cease to be an Englishman. That rumour is quite unfounded. Wherever I may be, in whatever country my circumstances and my literary avocations may cause me to fix my residence, I shall still be a good Englishman, a loyal subject of the English Sovereign, and grateful to my English friends. (Loud cheers.)

This concluded the proceedings.

An educational conference is to be held at Manchester next week, at which Mr. Bruce and Mr. Forster will be present, and "the relative advantages of a Permissive Bill, and one on compulsory rating," will be the chief subject of discussion.

Mr. Flint, the Registrar of the Royal Commission on Education, has (says the *English Independent*) a

scheme for "settling the question of national education for many generations." First of all, extend the Government grants to all schools for primary education, whether they have certificated teachers or not. Pay solely for results. Make the acceptance of a modified conscience clause a condition of all grants, whether to Church of England, Roman Catholic, or Nonconformist schools; but do not require its insertion in the trust-deed; make it "a supplementary document, with a common agreement stamp attached." Mr. Flint's clause would exempt children, if their parents desire it, from attendance at the public worship, and from "instruction in the doctrine or formulaires of the Church" to which the school belongs, but "shall not otherwise interfere with the religious teaching of the scholars." Mr. Flint supposes that the "distinctive dogmatic teaching" will then be confined to the first half-hour of school, and the children who don't like it will come in afterwards, but there will be no hindrance to general religious instruction. If any managers of schools should infringe the conditions of this conscience clause, they are to be made to repay the building grant, and the children whom the managers refuse to receive should receive a secular education at the expense of the parish. But such an "extreme case" he hardly anticipates. This is a modification of Mr. Lowe's plan, and is such a mild rectification of the existing system as the country may for a time put up with. But Mr. Flint may be assured that the denominational plan is not one on which the education question can be "settled for many generations."

FENIANISM.

THE CLERKENWELL OUTRAGE.

On Friday the inquest on the killed by the Clerkenwell outrage was resumed, but the evidence differed little from that taken before the magistrate. Inspector Potter stated, however, that evidence would be given at a future inquiry that a barrel resembling the one fired was planted in Corporation-lane on the day before the explosion, and on the precise spot where the breach was made. The person who brought the barrel then planted, wheeled it away again, and pretended to be drunk. Evidence would also be forthcoming as to where the gunpowder came from; also the truck. The persistent manner in which Allen and Justice loitered about near the prison entrance drew the attention of the constables on special duty to them, as was no doubt intended. But for this man who fired the barrel would not have escaped detection. It was also stated that evidence would be produced proving the complicity of Burke and Casey. It transpired during the investigation that the gatekeeper of the prison was so frightened by the explosion that he ran away, and the keys were not forthcoming for some time. The inquest was again adjourned.

On Monday the seven prisoners charged with the commission of the crime in Clerkenwell were again examined at Bow-street on remand. None of the five supposed to have been directly concerned were positively sworn to. Two of the witnesses, however, thought that William Desmond was rather like the man they saw standing by the barrel, and two others thought that it was Allen, who, just before the explosion, threw something across the street to the man who lit the squib; but another witness swore positively that it was not. One witness said English was very much like the man who fired the barrel. Other evidence was given of a rather curious nature. On the day before the explosion two men, one of whom was Timothy Desmond, were seen drawing a truck, with a barrel on it, along Corporation-lane. Very soon after four men entered the Bell public-house, near the prison, and English, the landlady thinks, was among them. One of the witnesses seemed clearly of opinion that the policeman Moriarty could have prevented the lighting of the squib had he walked more rapidly towards the barrel.

In the examination of the four prisoners on the charge of treason-felony that followed, it transpired that on the 11th December Mullaney entered the shop of a tradesman at Enfield, and made many inquiries about the state of the small arms factory in the neighbourhood. In particular he wished to know how many rifles were kept in stock, and how the factory was guarded. He expressed his sympathy with the Fenians, and went away prophesying that something would be heard of them before long.

The Clerkenwell Relief Fund Committee have just issued their first report. It is a lengthy document, abounding in painfully interesting details. Seven persons, we are told, are dead; forty-one are badly wounded, their hurts involving loss of limbs and eyesight, maiming, and general disfigurement; fifty-six persons are unhoused, with loss of furniture, tools, and working materials. The report goes on to state that, besides the cases in hospital, the committee have received returns of personal injury to as many as 111 persons, who have suffered more or less severely from the shock. A careful perusal of these unhappy consequences of the Fenian outrage will best illustrate the difficulty which the committee has all along felt as to the adequate compensation to be made to the innocent sufferers. Most of the female sufferers have been accustomed to contribute their own proportion to the "bread-winning"—industrious and thrifty housewives of skilled mechanics. Everything is upturned and dislocated; the sacred safety of home has been ruthlessly violated, and the victims left to start afresh, with nothing to start from but the kindly help and bounty of the public. Most of them will never be the same again. The committee only wish that all England could look upon that ghastly sight of wounded men, women, and children, and then fix the measure of what ought to be done for those afflicted people.

50/- each would be 2,000/-, and this seems to be but a cold mockery of their pain and loss. There are, it appears, "as many as 600 families in the vicinity suffering in health, person, and property from the violence of the shock." The public subscription up to Wednesday amounted to 6,691/-, plus 452/- 17s. 1d. in the hands of various bankers.

OTHER INCIDENTS.

An unpleasant occurrence is reported to have taken place in Monkstown, county Cork, on Saturday night. A launch from the Mersey, with ten sailors and Marines, came alongside a collier which had just arrived, and the officer in charge discharged a pistol without apparent cause. The contents penetrated the collier's bulwarks and entered the captain's boot and slightly wounded him. The officer and Marines with drawn sabres entered the vessel and examined the papers. The officer when asked for an explanation said he had done his duty. They left after satisfying themselves as to papers.

Another Fenian outrage is reported from Cork. A powder magazine at Lough, a suburb of Cork, was entered on Friday night, and several half barrels and quarter barrels of gunpowder, weighing in all about ten hundredweight, were stolen. Some of the gunpowder has been found. It is believed that the authors of this exploit were the persons concerned in the seizure of revolvers in a street in Cork.

The fourteen men arrested last week in Wales, charged with complicity in the Fenian conspiracy, were conveyed on Wednesday from Cardiff to Merthyr, where they were examined. Evidence was given by Coffey, one of the men apprehended, who had turned informer, showing that the prisoners had expressed sympathy with the Fenians, and the prisoners were again remanded. At the Dowlais Ironworks, near the furnace, a large box full of rifle-caps and cartridges has been found. The police have taken possession of them, and it is believed that the box and its contents have belonged to Fenian sympathisers, who, alarmed by the recent activity of the police, have taken this means of ridding themselves of what might be considered proofs of their complicity with the Fenian conspiracy. The managers of the Dowlais Ironworks have transferred their large store of blasting gunpowder to a place of greater safety.

Shrewsbury on Saturday was the scene of great excitement, by the rumour that five barrels of powder had been placed in the sewers of the town with the intention of blowing up the railway-station, but (every precaution having been taken to prevent any outrage being attempted) it is believed the rumour was nothing but a contemptible hoax.

On Tuesday a summons was issued by the Crown against the proprietor of the *Irishman* newspaper to show cause why a criminal information shall not be filed against him for the publication of seditious libels. One of the articles complained of is "The Holocaust," a comment on the Manchester executions, and is said to be the production of an eminent individual. The case was to be heard yesterday.

AN IRISH BISHOP ON REQUIEM MASSES.

The Right Rev. Dr. Moriarty, the Roman Catholic Bishop of Kerry, who on other occasions has honourably stood forward to maintain the cause of loyalty and order, has addressed a circular to the clergy of his diocese in condemnation of the *requiem* masses. He thinks there were circumstances which rendered the "victims of the late Manchester executions special objects of compassion; their death was edifying and Christianlike, and many were of opinion that there was not a fair trial." For these reasons he does not object to praying for the souls of Allen, Larkin, and O'Brien, in secret. But the laity of his diocese who wished the masses performed sought not for sympathy or compassion, but for "honour." "It would be false to assert and childish to believe that it was for such reasons that it was sought to pay public exceptional honour to the deceased." Those who planned the funeral processions believed that these men sacrificed their lives in a noble cause. That cause was revolution, and revolution is the chief form of antagonism to God and religion which the spirit of evil assumes in our day. The acts being done for the furtherance of the objects of an excommunicated secret society, Dr. Moriarty cannot applaud them. "We tell them," he says, "that the Sovereign Pontiff forbids us to absolve members of secret societies, and are we to tell them in the same breath that it is heroism and patriotism to fight and to do for that which the Pope has condemned?" Dr. Moriarty has a third objection to the masses celebrated in other districts. If these acts of violence are lawful and praiseworthy, it would be so to repeat them; and "are we," he asks, "as priests of the living God, prepared to give such counsel?" "If a band of Orangemen strove to rescue one of their brotherhood charged with felony or treason, and in the effort shot an unarmed Catholic, should we not deem it immoral, nay brutal, to give the homicides a popular ovation?" Dr. Moriarty says further:—We are told that political offences should not be punished with death. If this doctrine is to be accepted, all political offenders should benefit equally by the immunity it affords. The British Government, which is deemed the oldest political offender in this country, may fairly demand that its servants shall not be put to death by their assailants." If those who seek to redress the wrongs of Ireland abstain from acts or threats of violence, Dr. Moriarty is of opinion that there is no fear, in this age, that any amount of spoken or written disaffection will be visited with the last penalty of the law. The struggle for justice and reform can be carried, he holds, to a favourable issue, according to O'Connell's rule, "that he who commits a crime drives a nail in the coffin of his country." The names of hirelings and traitors are bestowed (Dr. Moriarty hints)

by some of the laity upon those priests who will not join "the insane movements of the present time." "If we were hirelings," he concludes, "should we not flatter the folly and pander to the prejudices of those on whom we depend for food and raiment?" The letter is dated December 24th.

SIR JOHN PAKINGTON ON FENIANISM.

At the annual *soirée* of the Droitwich Mechanics' Institution, on Friday, Sir J. Pakington said, the conspiracy in our midst should teach us that the liberties we enjoyed and the institutions under which we had so long and so greatly flourished were only adapted to a highly civilised, orderly, and well-conducted, law-obeying, and God-loving people—that if we were to have introduced amongst us these conspiracies, factious and wicked outrages, the result would probably be to abridge our liberties and interfere with the privileges which it had been the boast of England to enjoy.

They might depend upon it that the free institutions and great liberty of England could not be co-existent with a divided and distracted people. We must be harmonious amongst ourselves, obey laws, and drive these conspiracies from amongst us if we wished to preserve our liberty and happiness. On the part of the Government he thought he might venture to say for his colleagues what he had no hesitation in saying for himself, that it was their full intention, anxious wish, and sanguine belief that they might stamp out this conspiracy and wicked combination by the aid of the power which the law at present gave them. That was their hope and the principle on which they had hitherto acted. He might certainly say for his colleagues, as he said for himself, that they felt it to be their first duty to preserve order and tranquillity in the country, and to root out whatever tended to destroy it. They would not shrink from using whatever means were in their power to effect this object, which was of such paramount importance, and he felt sanguine that in carrying out these endeavours they would have the cordial support of all parties and all classes of loyal people.

THE FENIANS IN AMERICA.

The New York correspondent of the *Daily News* writes:—

The "Irish Republic" has been fully restored. The rival branches into which it split, owing to the contention between the Roberts and the Stephens factions, have, it is said, been reunited, so that the Republic is whole again. The two chiefs who head the Stephens wing called on Mr. John Mitchel, who has come back to this country, and offered him the presidency the other day, but he declined it. It is now said that it will be offered to General Shields; but his friends allege that he too, will decline it. The fact is, the farcical character of the "Republic" begins to be apparent even to its citizens on this side of the water. No more talk is heard for the present, partly no doubt owing to the bad weather, of military operations against Canada. Moreover, the sorrowful experience of the past shows that the "President of the Republic" has little to do except bear the blame of the untimely disappearance of the funds, which is sure to take place as soon as there are any funds. Considerable sums still, I think, find their way to Ireland, and help to pay for the plots of which you are now suffering the effects. As far as I can see or hear, however, I doubt if the blowing up of the gaols and the murder of solitary policemen, are the kind of exploits to excite much enthusiasm here. In fact, I think the Irish are rather ashamed of them than otherwise. They are a tolerably close imitation of the kind of service in which the Confederates engaged during the last year of the war in the Northern cities and on the Canadian frontier. A Virginian "gentleman," of old family and fine sentiments, was hanged here, after trial by court-martial, in 1864, for having been engaged in making arrangements to throw a night express train, laden with passengers, off the track, on the New York Central Railway. Many Canadians, and some Englishmen, thought this mode of bothering the Yankees rather good fun at the time. Americans not unnaturally ask how you like it now yourselves, to use Artemus Ward's language to the Prince of Wales—"as far as you have got."

MISCELLANEOUS.

On Friday last the *Times* published a brutal letter headed "Unspoken Words," and signed "A Briton," stating that "hundreds of Englishmen" have whispered "martial law," but "as yet have not dared to give these words full utterance." The writer then says:—

Why is this? Because the cruel and cowardly treatment of Mr. Eyre is in their memories. A cowardly Secretary of State, with his dastardly colleagues, gave up to the fury of leagues and conventicles a man who braved all to save Jamaica. The men who now tremble at the undeveloped dangers of Fenianism are haunted by the memory of their own part in that miserable persecution, and dare not ask boldly for that which they know can alone save Ireland. Yet I venture to say that, were martial law proclaimed to-morrow in Ireland, every well-affected Englishman would be thankful.

This letter has called forth the strongest expressions of reprobation and indignation from the Liberal journals, some of them holding the *Times* responsible for the opinions of its correspondent.

The Rev. Mr. O'Callaghan, who is attached to the Roman Catholic chapel in Duke-street, Lincoln's-inn-fields, preached a sermon on Christmas Day, warning his congregation against the evils of Fenianism, and denouncing the Clerkenwell outrage. Since then the rev. gentleman has received several letters, threatening his life if he repeats "the offence," and warning him that, if he does not wish to have his chapel and house burnt, he will keep silence for the future on the subject of Fenianism.

A Cork paper states, on the authority of a gentleman who has recently returned from America, that extensive transactions were being carried on at the other side of the Atlantic in "the bonds of the Irish Republic," and that its informant was present at an auction in New York where property in Queenstown

was sold to an enterprising Yankee in anticipation of its one day falling into the hands of the Fenians.

The special constable movement continues with unabated activity. The 370 men in the employ of Messrs. Holland, Pimlico, have declined to be sworn in, but they have arranged among themselves to protect their employer's property. Those employed by Messrs. Smith and Taylor, builders, have come to a similar decision, though they declare,

We regard with the utmost abhorrence the atrocities committed by alleged Fenians, under the erroneous impression that they were helping to redress the wrongs of Ireland, but believe that the authors and perpetrators of such acts are few, and could be stamped out by the ordinary powers at the disposal of Government; and whilst we yield to none for loyalty and patriotism, nothing but the most urgent necessity would induce us to become a power in the hands of a Government hostile to the peaceful and orderly manifestations of the popular will.

The following extraordinary statement is given by the Paris correspondent of the Brussels *Nord* :— "Searches have been made by order of the Prefect of the Police in a certain quarter of the Faubourg du Temple, which have led to the seizure of correspondence of the most interesting description between the English Fenians. Amongst it were discovered plans of fresh outrages to be carried out in England—one of which was the destruction of the fleet—and the names of the most important correspondents of the Fenian movement in London. The discovery has been kept quite secret, but the precious documents have been forwarded by the police of Paris as a New Year's gift to the Government of Great Britain."

At the request of Mr. W. Digby Seymour, Q.C., the following address to the Queen by her Irish subjects is now in course of signature :—

To Her Most Gracious Majesty the Queen.

We, the undersigned Irish subjects of your Majesty, residing in London and its vicinity, desire respectfully to convey to your Majesty the expression of our indignation and sorrow at the recent outrage at Clerkenwell, perpetrated by several evil-disposed and misguided persons; and we beg at the same time to assure your Majesty of our unaltered devotion to your person and throne, and our determination to support your Majesty's Government against all treasonable attempts to disturb the peace of the realm.

Meetings, to proclaim their loyalty to the Queen and constitution and to denounce Fenianism, have been held by the Irish Catholics of Worcester, Bolton, Ashton-under-Lyne, Dowlais, and other places.

The man arrested on board the *Oriana* in the Thames on Monday, and supposed to be the Fenian Captain Deasy, is said to be a discharged Manchester policeman. The police at Manchester believe that he has given his correct name, Lionel Granville.

The decision of the Home Secretary to increase the Metropolitan police by an addition of 1,000 men has been already carried out to a great extent.

The anti-Fenian demonstration proposed by the Metropolitan Working Men's Conservative Association, having been condemned on all sides, has been virtually abandoned.

Foreign and Colonial.

FRANCE.

The *Constitutionnel*, in a semi-official article, says that the speeches of the Emperor are often the object of perfidious comments. It contradicts those persons who endeavour to discover a hidden meaning and reserves in the assurances of friendship exchanged openly and frankly between the Emperor and Count von der Goltz. The same journal refutes the rumour that the Emperor, in the reception of the Legislative Body, dwelt in a particular manner upon the urgency of the bill relative to the organisation of the army, and its necessity as a guarantee for the safety of the country. "There was not," says the *Constitutionnel*, "even the slightest allusion to that bill in the few words pronounced by the Head of the State." It is added: "Never were more cordial congratulations exchanged on the occasion of the new year between the Emperor Napoleon and the other Sovereigns of Europe. The King of Italy, amongst others, addressed a most friendly despatch to the Emperor."

The *Moniteur* of Wednesday stated that the words of the Emperor in reply to the congratulations of the diplomatic body on New Year's Day, had produced a favourable impression throughout all Europe, and especially in Prussia.

The debates on the Army Bill have not yet terminated. The amendment prohibiting substitutes in the Mobile National Guard was carried against the Government by 144 to 103. After this vote, Marshal Niel gave way to an amendment of the committee proposing, that instead of being liable to be called out for eight days or fifteen days' permanent duty, they should not be called upon to leave their homes for more than twelve hours at a time. The Minister at War yielded upon this point, which is a highly important one, reluctantly. On Monday M. Gressier laid upon the table the supplementary report on the Army Bill. The new draft proposes to exempt from service the Garde Mobile, the workmen in the naval arsenals and dockyards, the custom-house officials, letter-carriers, and some other public officials. The debate is fixed for Thursday next.

Some fifteen journals of Paris, including the *Débats* and the *Constitutionnel*, have been cited before the tribunals for articles "commenting upon" and "appreciating," or "giving a summary of" the sittings of the Corps Législatif; contrary to the decree of the 17th of February, which prohibits all "accounts" of the sittings except the official one.

The distribution of prizes to the successful com-

petitors at the great International Exhibition took place on Sunday at the Tuilleries. The diplomatic body, the Ministers, and other high dignitaries were present. After the report of M. Deforcade Larquette, the Minister of Agriculture, was read, the Emperor said :—

The success which has attended the Exhibition makes it a very difficult task to reward the merits of all when there are so many deserving. It was necessary to discriminate between the best—always a delicate task, and always leaving many regrets. "The encouragement given to every branch of industry," added the Emperor, "will bear its fruits. Agriculture and industry will continue to advance. The men who labour to cultivate the land may always count upon my solicitude, and France, enriched by their exertions, will always stand in the first rank in the path of the progress of civilisation."

M. Rouher announced that three chief prizes were awarded to the Emperors of Russia and of Austria for their great improvement in horse-breeding, and to the Emperor of the French for his establishments and improvements for the benefit of agriculture. A great number of decorations were distributed.

The Opposition have gained two vacant seats for the departments of the Somme and the Indre-et-Loire by considerable though not very large majorities. The *Avenir National*, speaking of these defeats, says that if the Government be wise, it will draw a useful lesson from the "two warnings" it has received.

On the conclusion of the sixth and last of the Advent sermons preached by the celebrated Carmelite Father Hyacinthe, at Notre Dame, the Archbishop of Paris addressed a short speech to the congregation, which was listened to with much attention, and in one part produced a certain sensation. Mgr. Darboy, after laying down the doctrine that liberty is good when authority is respected, but that when this respect is wanting "there cannot be too much authority," addressed a fervent prayer to God that he would "protect France, the eldest sister of nations—protect her in peace, and protect her in war, when war could not be avoided."

AUSTRIA.

According to one of the Vienna papers, Prussia has associated herself with the recommendations lately addressed to the Porte by Austria, France, and England for the extension to other provinces of the concessions made to the Cretans, while Italy and Russia have held themselves aloof.

The Austrian Ambassador at Rome, Count Crivelli, at the request of Dr. Hasner, the Austrian Minister of Public Worship, has received instructions to take immediate steps for the settlement of the question of the Concordat.

ITALY.

General Menabrea has at length succeeded in reconstructing his Cabinet, which is constituted as follows:—President and Minister of Foreign Affairs, General Menabrea; Minister of the Interior, Senator Cardona; Minister of Finance, Count Cambrai Digny; Minister of War, Major-General Bertole Viale; Minister of Justice, Deputy De Filippo; Minister of Public Instruction and Commerce, Signor Broglie; Minister of Public Works, Count Cantelli; Minister of Marine, Admiral Ribotti. The three new Ministers are Cardona, De Filippo, and Ribotti.

Writing on the 28th ult., the Florence correspondent of the *Times* says it is impossible to conceal the fact that "a feeling has arisen of mistrust in one to whom ought to be due the fullest confidence as well as the highest respect of every man in Italy." He adds:—

It is impossible to conceal the fact that those feelings of affection and confidence which seemed to form one of the best guarantees of harmony among the various Italian populations now combined in one kingdom, have of late been greatly weakened and impaired. In short, the circumstances of the time have become very serious indeed, and one hears the fear expressed that things will be worse before they become better. We are just now in a state of discord worthy of Babel. The Right abuses the Left and the Left the Right, and both speak ill of the Centre. Some cry out against the King, and others declare nothing can be done with the Parliament; Menabrea and his colleagues are much condemned for not having played their cards better; Ratazzi is denounced by the Ministerialists as an arch-sophist and mischief-maker, but is, perhaps, somewhat consoled for that by the applause that is said to have greeted him on his way to Naples, whither he has gone to pass the recess. To add one more touch to this unpleasant sketch, I this day heard an Italian of high position, an honest, liberal, and sincere friend of constitutional institutions, for which on more than one occasion he has bravely fought and bled, declare his regret that certain circumstances rendered even a *coup d'état* impossible; for he was of opinion that it would otherwise have been the best way of exit from the present most perplexing and painful state of things. Had it been possible, perhaps he would have thought twice before desiring it, but the mere expression of the wish points the anguish of the situation.

On the 5th, Count von Usedom, the Prussian Ambassador, had a special audience of the King, when he presented his credentials as Ambassador of the North German Confederation. In reply to the Count's address, the King expressed his satisfaction at the cordial sentiments conveyed by him, and declared his wish to continue on the same friendly footing with the North German Confederation as previously existed between Italy and Prussia.

Much sickness prevails among the French troops encamped round Civita Vecchia.

On New Year's-day the Pope received the French officers, who came from Civita Vecchia to offer their congratulations. He thus addressed them:—

I have already testified to the world at the last Consistory the sentiments I entertained with regard to

noble and generous France, her valiant army, and her Sovereign. I am gratified, however, at again having the opportunity of renewing my thanks to that most Christian nation, which has displayed, and still displays, so filial a solicitude towards me, to the army which has hastened with so much eagerness to my assistance, and to the Sovereign by whom it was despatched. Yes, I bless France, her army, and her Emperor. I bestow my blessing especially upon you, gentlemen, and with you upon all your companions in arms who are kept away from Rome by their duty.

The Roman official journal publishes the retraction of Cardinal Andrea. It is dated December 26th. The cardinal asks pardon for having gone to Naples notwithstanding the prohibition of the Pope. He deplores the scandal he has caused, and his connection with the *Examiner* newspaper at Florence, the heretical doctrines of which he disapproves. The cardinal adheres to the address of the bishops assembled at Rome in June, 1867; he withdraws his protest against the Pontifical brief of the 12th June, 1866, and asks pardon of the Pope and all those whom he has offended. It is stated that the cardinal is not yet restored to favour with the Pope, nor has he been permitted to resume his benefices.

AMERICA.

We learn by cable telegram that the House of Representatives has passed resolutions thanking General Sheridan for his services, and censuring President Johnson for removing him from his command.

By another cable telegram we learn that the total amount of debt on the 1st inst. was 2,642,000,000 dols., against 2,639,000,000 dols. on the 1st of Dec. last, showing an increase of 3,000,000 dols. The Senate has passed a bill exempting from tax the United States cotton crop in 1868, and abolishing the duty on the importation of foreign cotton grown during the year ending April, 1869.

The Military Committee of the Senate has presented a report recommending that the Senate should not concur in the removal of Mr. Stanton from the Secretoryship of War.

The House of Representatives has passed a resolution authorising the sale of fifty-four surplus naval ironclads.

The reported offer of the sale of the island of Cuba has turned out a *canard*.

Ordinary advices to the 28th of December give a terrible account of the state of things which prevails in the Southern States. It is reported that the negroes in the interior of the counties of Virginia are committing depredations and burning the property of the whites, who are arming for defence. Great destitution is said to prevail in the Southern States. The correspondents of several journals estimate that 3,000,000 persons (?) mostly freed men, are in danger of starvation. Serious crevasses of the Mississippi had occurred in Louisiana, and General Hancock had asked permission to employ the starving negroes to repair the levees at the national expense.

The rumours relative to the reduction of the regular army are unfounded. General Grant had not recommended any such measure, and does not consider the reduction advisable.

President Johnson, after a Cabinet consultation, had determined to remove General Pope from the command of the third military district.

The *New York Herald* states that the authorities at Montreal apprehended a Fenian rising at Christmas, and the troops were held in readiness to act in case of necessity.

FOREIGN MISCELLANY.

Canada is having the coldest weather she has had at this season for eighteen years.

It is officially announced that the Crown Prince of Denmark is to be betrothed to the Princess Louise, the only daughter of the King of Sweden.

Viscount and Viscountess Amberley are expected home from their tour in the United States early in March.

Prayers are offered up on Sundays in all Prussian Protestant churches for the safe confinement of the Crown Princess.

Cardinal Antonelli is ill. He had a kind of fit at the funeral of his colleague, Cardinal Ugolini, and had to be carried home.

Several earthquake shocks were felt towards the close of last year in Northern New England and New York and in Canada, but they did no damage.

The Warsaw official *Dziennik* publishes a ukase, in which the "Kingdom of Poland" is no longer accorded the name it has held so long, but designated as the "Vistula Province."

Winter, on the Continent, has set in with unusual severity. The Rhône and the Durance (like the Seine) are frozen over. At Avignon, on Friday, the thermometer was seven degrees below zero.

M. De Lamartine writes to the Paris *Sidèle* to state that, although all the papers of the last fortnight insist on his being in a dying condition, he is not in such a state of health as to excite the anxiety of his friends.

Notwithstanding the official recognition of the Confederation of the North, the representatives at Paris of Saxony, Saxe-Coburg-Gotha, Saxe-Weimar, Saxe-Altenburg, Saxe-Meiningen, the two Mecklenburgs, the free towns and Oldenburg, will remain accredited to the Tuilleries as before.

THE TYCOON OF JAPAN has resigned. It is supposed that the foreign relations of Japan will not be prejudiced by the change. An adjournment of the opening of the new ports for a few months is, however, considered probable.

THE EMPEROR AND HIS SON.—The Emperor Napoleon on New Year's Day presented to the Prince Imperial a *Lilliputian* engine so perfect in its construction that

it can draw a train of carriages on a railway of five hundred yards in length, the rails having been laid on the terrace running along the reserved gardens of the Tuilleries. An engineer attends during the Prince's recreation to teach him how to manage the locomotive, explaining the construction of the machine.

DISTRESS IN PRUSSIA.—The Prussian journals publish strong appeals to the public charity on behalf of the labouring population of the eastern provinces of that kingdom, who are not only already suffering dreadfully from want, but threatened with absolute famine from the scarcity of the late harvest. Already hospitals are crowded, and typhus has made its appearance.

THE BARLETTA OUTRAGE.—Our readers will remember the bloody excesses which were committed by the rabid Catholics of Barletta last year. Their trial has just been terminated before the Court of Assize of Bari. The accused were 62, of whom 24 have been acquitted; 12 condemned to 18 years in irons, among whom are the Canon Postiglione and the Capuchin Father Vito Maria; 10 to 10 years in irons; and the rest to minor punishments.

DR. LIVINGSTONE.—Hopeful news has reached us regarding the fate of Dr. Livingstone. A letter from Zanzibar, dated the 1st of October, says that an Arab ivory-trader spoke of having seen the great explorer, attended by thirteen followers, to the west of Lake Tanjanyika. On being shown an album of photographs, he pointed out that of Dr. Livingstone, saying, "That is the man."—*Bombay Gazette*, Dec. 14.

TERRIBLE SUFFERING IN PALESTINE.—Lady Georgina Fullerton writes to the *Tablet* in behalf of the asylum at Bethlehem, enclosing a letter from a canon of the Holy Sepulchre, who draws a harrowing picture of the state of starvation to which the poor of Palestine are reduced. He tells of women selling their children, or strangling them, and of young men utterly destitute, clamouring for a morsel of bread. Drought, cholera, and locusts are the causes of this famine.

MR. SEWARD'S DESPATCHES.—"2,102"! Such is the ominous number of Mr. Seward's last despatch to Mr. Adams. These 2,100 despatches to one Minister cover the space of about six years, or about 350 a year, or one—long ones, too—for every working day. If we suppose Great Britain to be one-fourth of Mr. Seward's diplomatic world, then we have 8,400 despatches in six years, or $\frac{1}{4}$ for every day. Surely no country ever had so prolific a secretary. We remember to have heard an eminent man—once Secretary of State himself—say that he believed Seward had written more in quantity than all the previous secretaries, twenty-three in number, from 1789 to 1861.—*Philadelphia Age*.

THE ERUPTION OF MOUNT VESUVIUS.—A telegram from Naples, is increasing and extending. During the earlier stages of the eruption the phenomenon was simply a matter for scientific observation and popular wonder, but as it continued it became a subject of deeper and more general interest, and a Naples telegram of the 4th instant says that on Friday the eruption assumed alarming proportions. An immense stream of lava had overflowed the central cone, and was skirting the hill on the west and north-west, and approaching the village of Cercola. Constant shocks and explosions were occurring, and these varied evidences of increased activity in the volcano had produced a panic in the villages on the slopes of the mountain.

A MOVEMENT AGAINST ARMAMENTS IN BELGIUM.—A large meeting was held in Brussels on the 5th inst., to protest against the project of increasing the military service. The meeting was attended by deputations from the working men's societies of Verviers, Liège, Antwerp, &c. The following protest was adopted amidst vehement applause:—"We protest with all our energy against the plan of aggravating the terms of military service proposed to Parliament. If this project of law, presented without our consent and opposed to our interests, is voted by the representatives of privileged electors [there are only 100,000 rated voters in Belgium], we hereby declare that we will not recognise this pretended law and will refuse to submit to this fresh iniquity." M. Frère Orban has constituted his new Cabinet.

MASSACHUSETTS AND THE LIQUOR TRAFFIC.—In a letter to the *Alliance News*, General Neal Dow says the repeal of the late law prohibiting the liquor traffic in Massachusetts was "due entirely to the Irish vote, which goes solely in favour of slavery and rum." He adds, "Let not our friends in Great Britain be at all discouraged by the result of this election. No permanent mischief can possibly result from it. Let them remember that in 1855 the Maine Law in Maine was repealed summarily with every circumstance of insult and contempt, and a 'stringent licence law' substituted for it. And in one year, the Maine Law was restored to the statute-book by the direct vote of the people, while only one man was re-elected to the Legislature who had voted to repeal it. And such will certainly be the fate of the pro-rum politicians of Massachusetts. The policy of prohibition is too firmly fixed in the hearts of the people of the Old Bay State to be overthrown permanently by the liquor interest of Boston."

DR. NORMAN MACLEOD IN INDIA.—The *Times of India* says that ever since Dr. Norman Macleod's arrival in Bombay, he has been sought after, and his addresses listened to with intense interest, not only by his own countrymen, but by Parsees, Hindoos, and Asiatics generally, who claim to regard Dr. Macleod not merely as a distinguished Scotch divine, but as a large-hearted and genial citizen of the world, and who therefore cordially welcome him. The Scotchmen of Bombay dined together on the 29th of November (St. Andrew's Day), in honour of their patron saint, and could never miss the opportunity

of securing the presence of so distinguished a countryman as Dr. Macleod, and by coupling his name with "The Clergy of Scotland," forcing a long speech from him in spite of himself. That day was described by him as the most remarkable of his life. "He had, in the morning, attended a conference at which missionaries of all denominations were represented; he had visited the *pinjrapole*, an asylum for the halt and maimed of the lower animals, and connected with the religious belief of a section of the native community; he had visited temples of the Hindoos and mosques of Mohammedans, with which last his former travels in Syria had already made him familiar; now he was celebrating the patron saint of Scotland among his own countrymen; and he must confess, after all he had seen, that it had not struck him that the clergy of Scotland were an inferior class of men."

KING THEODOCUS AND THE SPIRITS.—A correspondent of the *Times of India*, writing from Annesley Bay, says:—"Abyssinia, the land of superstition, has of course its witches of Endor. I heard a good story the other day illustrating the popular feeling of the country against Theodorus, and the result of our advent. The King, so the story said, heard the news with a troubled countenance, and determined to consult the spirits of his fathers. They were summoned and appeared before him. The King: Tell me my fate. Shall I conquer as I have always conquered? Spirits: No; thy time has come; prepare thyself. The King: Let me reign but three years more, and I will redeem the past. Spirits: No. The King: But two years; let me reign but two years. Spirit: No! not one year. Thou hast been tried and found wanting. The blood of slaughtered thousands cries aloud for vengeance. But stay! There is yet one chance. Relinquish sovereignty, return to thy country, be again the tiller of the soil, earn thy bread by the sweat of thy brow, and live! The King was very irate, and the spirits were directed to go to — the place from whence they came."

GARIBALDI'S LATEST STUDY.—Garibaldi, whose general benevolence is perhaps, after all, the noblest feature in his character, is solacing himself in his present retirement from political life and strife, by turning his attention to the question of painless operations on inferior animals. Thus occupied, he has requested Professor Partridge to obtain for him from Dr. Richardson all particulars on the subject, and the latest advances in the art of producing anaesthesia—a request which has been promptly complied with. The last accounts received by Professor Partridge respecting the General's health are that, on his return to Caprera, he was much enfeebled and depressed, but that since his return his health has been improving daily. He rises at six, takes his cup of hot coffee, and then to the bath. At nine he breakfasts on wine, meat, and bread and cheese; lunches at noon, dines at six, and retires punctually at nine. Physically, we could command no better treatment for this wearied soldier of various fortune; nor, mentally, could we suggest a happier diversion of thought than the humane and gentle study in which he is interested.—*Medical Times and Gazette*.

MR. DICKENS' READINGS IN NEW YORK.—The *New York Tribune* of the 21st ultimo says:—"With the morning reading to be given this day, Mr. Dickens takes leave of New York for the present, to return, we hope, before long and renew the triumph of the last two weeks. The completeness of that triumph is not to be questioned, and it has been gained by the pure force of genius, without resort to artifice or clap-trap. Mr. Dickens came among us quietly and unostentatiously; he has kept himself since his arrival in a marked seclusion, and has applied himself to his business of reading with as much devotion as if he were just starting out in life, with his own fortune and that of a large family of orphan brothers and sisters dependent on his exertions. We think that in all this Mr. Dickens has shown good taste and tact, and has succeeded in concentrating public attention upon his reading rather than upon himself, which is, no doubt, exactly what he wished to do. As for what we cannot help thinking the youthful indiscretion of his 'American Notes,' we dare say he has been himself a little surprised to find how entirely it has been forgotten and forgiven, and how unchanged is our old admiration for the genius and humanity displayed on every page of his writings. We trust that this visit may prove profitable and pleasant to the end, and that no engagement at home may seem so pressing as to prevent his remaining with us till every one of our large cities and towns has had an opportunity of listening to his readings."

ELEMENTARY EDUCATION IN FRANCE.—Mr. Samuelson states in his letter on the education of the industrial classes that in 1866 4,515,917 children were receiving instruction in primary schools in France, of whom 1,917,074, being the children of poor persons, paid no school fees. The communes paid 874,000 towards the cost of public primary schools, and the school fees amounted to about 800,000, both sums being a direct charge upon the inhabitants of the communes. In a population estimated at 38,000,000 the number of children between seven and thirteen was computed at nearly 600,000 fewer than the 4,515,917 children at school, showing that a large number must have been sent to school before 7, or kept there after 13 years of age. Unfortunately, the year's returns show also that of the children between these ages 663,860 attended no primary school, and that, 393,173 of these were not, and had not at any previous period, been receiving instruction elsewhere. Further, that of the 594,770 who left school in 1866, 80,995 could neither read nor write, and 114,071 were either unable to read or unable to write. Of the

4,500,000 children (in round numbers) who attended school in 1866, three-tenths remained less than six months, and other two-tenths only from six to nine months. In the winter of 1866-67 there were 32,383 elementary adult classes, one-third of them including also superior instruction; the number of adult scholars was 829,555, of whom 357,406 were absolutely or nearly illiterate on entering. By far the greater number of the adult classes are held on Sundays, at such times as not to interfere with public worship. The efforts made by the State, by the communes, and by individuals to extend elementary instruction, though still leaving room for great improvement, have at any rate attained this measure of success, that whereas in 1833 nearly one-half, 48.83 per cent., of the conscripts could neither read nor write, the proportion was reduced in 1862 to 29 per cent., and in 1867 to 23 per cent. The law of 1841 provides that no child under eight may work in a factory, and that all between eight and twelve so employed must attend school, and all under sixteen, unless they have a certificate of having received sufficient primary instruction; but these provisions have hitherto been imperfectly observed.

AMERICAN NATURALISED CITIZENS.

Just before Congress adjourned for the holidays there was an important debate in the United States Senate upon the rights of American naturalised citizens when abroad. The debate was caused by the presentation on December 19, by Senator Sherman, of Ohio, of a petition from the City Council of Cincinnati, asking that American citizens when abroad should be protected in their rights. We give a brief outline of the discussion:

In presenting the petition Senator Sherman took occasion to say that questions had arisen in Germany and elsewhere lately that seemed to demand that these rights should be, in some manner, defined. Senator Conness, Republican, of California, did not know by what mode Congress could, in its legislative capacity, protect the rights of American citizens when travelling abroad. He considered, however, that every right attached to them at home belonged equally as much to all citizens abroad, and should be protected by the entire force of the Government, through the Executive. Though the President had called attention to the subject in his Message, he was now clothed with ample power in that regard, and the failure to exercise it was with him. Mr. Conness continued, that citizens of the United States who covertly or openly disturb the peace of foreign nations must of course take the responsibility of their acts, but that the rights of guiltless American citizens should be interfered with abroad was a shame and a scandal. He did not ask from the committee any demonstration in favour of any faction or organisation engaged in illicit proceedings, but such co-operation as would make the nation's legitimate power felt at home and abroad. He concluded by stating that he had strong feelings on the subject, as he was himself a naturalised citizen. Senator Sherman again rose and said that if any naturalised citizen went abroad and committed an offence against the laws of any foreign country, he was amenable to the laws of that country, and it was not the duty of the United States to interfere, but the case of political offenders against the laws of another country who go abroad and are arraigned for what they have done in this country or elsewhere, was different, and called for inquiry. A difficulty had arisen between this country and an otherwise very friendly Power (Prussia) respecting the military service due to that Power by naturalised Americans who revisited their homes within its borders. Similar troubles had arisen with other German States that had been absorbed by Prussia, which nation had refused to renounce its claims on naturalised citizens, and this matter ought to be placed on a satisfactory basis. Senator Conness said that the whole case had not been stated against Great Britain. Her courts were not only engaged in convicting citizens of the United States for acts done, but for words spoken within its limits and not punishable by its laws. A citizen of the United States had been convicted, sentenced, and incarcerated in Great Britain for the crime of having spoken in this country. Senator Conkling, Republican, of New York, said he would go further than either of the senators had gone, and say that, even if such acts were punishable by our laws, foreign nations had no shadow of authority to take jurisdiction of them. It was a sheer invasion of our rights in either case. Senator Reverdy Johnson, Democrat, of Maryland, said the United States could never permit her naturalised citizens to be punished under such circumstances. England insisted that her citizens could not absolve themselves from their allegiance; we do not hold that doctrine. Alluding to the recent Fenian trials and the denial of the right of the prisoners to mixed jury, on the above mentioned grounds, he thought that war could only be avoided by negotiation. Doubtless an agreement could be arrived at, conceding to this Government the right to naturalise: if not, he should consider it a just ground for war. Senator Sumner, chairman of the committee, rose and endorsed Senator Johnson's remark about the committee, and being thanked by Senator Conness for his assurance on behalf of the naturalised citizens, Mr. Sumner continued that the United States had always maintained its dignity, and doubtless always would. The committee on Foreign Relations, however, would not allow themselves to be precipitated into hasty action. Referring to Senator Johnson's remark that England insisted on her rights over her natives, he said perhaps that Senator had not observed, from recent intimations from important organs of public opinion in England, that there was a disposition to abandon that claim. If that disposition prevailed, it was easy to see that there would be very little difficulty between the two nations. To his mind, he continued, the pretension of Great Britain—and he did not wish to use too strong language—he was about to say was absurd. When Great Britain allows emigration on the gigantic scale she does, it is not in her power afterwards to say that those emigrants, when they have established a citizenship in our country, shall not enjoy all the rights of citizenship. The pretension on the one side, and the permission on the other, are inconsistent with each other, and on that ground he had said that

the pretension of Great Britain, if she insist on it, is an absurdity. He believed that this question, like others, would disappear before a candid examination. Senator Wilson, Republican, of Massachusetts, referred to the petition presented by him about Colonel Warren, whom he described as an American citizen, imprisoned recently in Dublin, for a period of fifteen years, on account of acts done while in this country, and said such cases certainly required some action. He said he sympathised with the object of Warren and his associates, so far as it was for the protection of human rights and liberties. Senator Howard, Republican, of Michigan, said if such allegations against Great Britain were true, the matter should be acted upon immediately, and should be made the subject of correspondence between the Governments without delay.

The debate here ended, and the petition of the City Council of Cincinnati, which caused it, was referred to the Committee on Foreign Relations, with the understanding that they should make it the basis of action. Numerous petitions of the same character have been received in both Houses, and referred to the foreign committee.

This debate derives increased importance from the fact that on Monday last, that is the 6th inst., the House of Representatives, as we learn by Atlantic Cable, passed a resolution ordering the Committee on Foreign Affairs to take immediate action on the maltreatment of American citizens by the British authorities in Ireland.

ABYSSINIAN EXPEDITION.

The *Times* special correspondent sends the following telegram from Senafe:—"The natives are very friendly towards us, and supplies are arriving. The troops are healthy. Letters have been received from the captives at Magdala, dated November 11, stating that they were then all well. The King of Shoa and Waagshum Gobazye are reported to be near Magdala. Theodore is still in an embarrassed position."

A despatch from Aden of Dec. 29 states that, according to advices from Massowah, the Egyptians appear determined to send a mission to King Theodore, notwithstanding the remonstrances of the British.

The *Pall Mall Gazette* publishes two letters from Mr. H. Rassam, both dated Magdala, November 11. From the first we make the following extract:—

The condition of our friend the Emperor is getting worse every day, and I shall not be surprised if we never see him again. General anarchy prevails over the country, and the King's authority at this moment does not extend beyond his camp and this fortress. For a long time past he has been obliged to station his remaining followers inside a hedge, and whenever he attempts to leave on a plundering expedition a great number of them desert. He still keeps up friendly relations with me, and every messenger who arrives from him is directed to inquire after my health and that of my fellow captives. All the petty chiefs in the fortress are also well disposed. It is a very singular circumstance that although the country around is in a state of rebellion, this Amba is still uninvested, and provisions of all kinds have free ingress into Magdala. A rumour has prevailed for some time past that three formidable rebel chiefs intended to attack the fortress, but nothing has come of their boasting. It is generally believed that if all Abyssinia joined in such an attempt they would be unable to capture it, unless aided by treason from within. With a little pluck, one only of the five great rebel chiefs might easily annihilate the Royal army, but the very name of Theodore scares the bravest of them, and their followers are afraid to face him. A few days ago we were very badly off for money owing to the disturbed state of the roads between Matamme and Magdala, and between the latter place and the coast. I am glad to say, however, that our messengers, seventeen in number, who were detained on the way hither for upwards of two months, have arrived safely, bringing us, in all, 2,800 German crowns. I must say that the Abyssinian servants deserve the highest praise for their honesty and fidelity, and it is a pity that the people generally are not blessed with a better government. Since the imprisonment of the Rev. Mr. Stern towards the end of 1863 no less than seven servants have lost their lives through attachment to their masters, two for having been in Mr. Stern's service, and five who were in the employment of the German artisans who attempted to escape from the Royal camp some time ago. These latter were executed by the Emperor's order for not having divulged their masters' intention to escape.

Letters from the expedition coming down beyond the middle of December are published in some of the daily papers. A letter dated "Senafe, December 18," speaks of the agreeable change from the heavy heat of Zulla to the fresh and bracing atmosphere of the highlands at Senafe, where the days are as the late September or early October days of England, the sun, however, having more power. The nights are chilly enough to make a double blanket not only acceptable but necessary. There is a great variety of game at Senafe, and consequently capital sport for the officers. The reconnaissances beyond Senafe have not yet determined the question whether the army can trust to the country for its supplies, and it is deemed doubtful whether it will not have to carry the greater part of them along with it. The horse plague at Zulla is disappearing. The cavalry now lose only two or three a-day, instead of, as formerly, ten or fifteen. Had the latter rate continued, the 3rd Regiment Native Cavalry would have ceased in another fortnight to be a mounted regiment."

The correspondent of the *Daily News* says it will probably not be before the middle of February that the expedition will be ready to take the field. The *Morning Post*'s correspondent says the exodus of many of the highest military authorities to Senafe was premature and injudicious, but the movement was fortunately stopped by General Stavely, when within an ace of being fatally disengaged. While

half-a-dozen Colonels are careering about sixty miles inland, the subalterns are left like sheep without a shepherd to arrange for the reception and advance of a large army as they best could. The *Herald* correspondent predicts a repetition of the very faults and failures that marked the course of the Crimean campaign. The "system" has got the better of Sir J. Napier.

tice, and he had the utmost faith in the great English heart, with its love of liberty, its love of justice, its love of fair play, and when the Irish people demanded in a constitutional manner that her wrongs should be redressed, he believed that the darkness of Ireland's night would pass away, and that her appeal to the justice of England's people would not be made in vain. (Mr. Jones sat down amidst the general cheers of the meeting).

Mr. PROBYN next addressed the meeting, expressing his views as an Englishman and a Protestant on the injustice of maintaining the present Church Establishment in Ireland, and his opinion that the Scotch and English nations were one because their Churches were two; and he put it to the meeting whether, if Ireland had been the stronger power and England the weaker, and if Ireland had attempted by penal measures to make Roman Catholicism the predominant religion of England, and were to support out of English revenues an Irish Roman Catholic Church, the people of England would not resist to the death? (Cheers.)

Sir H. HOARE proposed a cordial vote of thanks to the chairman for presiding. That gentleman was a talented supporter of the voluntary system, and he had not only thoroughly carried out that principle, but had come to preside over the meeting at great personal inconvenience. (Hear, hear.) The present difficulty involved the whole question of the tenure of land and the repeal of the Union, to which last he could never agree.

Mr. BRINDLEY seconded the motion, which was carried enthusiastically.

The CHAIRMAN, in returning thanks, said that the putting of a case was very often the making of it, and he perfectly sympathised and concurred with the lecturer in the manner in which the case against the Irish Church had been put by Mr. Mason Jones and other speakers.

A cheer was then given for the lecturer, and the proceedings terminated.

FENIANISM.—An arrest was made on Wednesday night in Dublin of one of the Fenian leaders at Tallagh. Burke, Casey, and Shaw, the three men charged with treason-felony, were finally examined at Bow-street yesterday, and committed for trial at the next Warwick assizes. Sir Thos. Henry said that as the principal overt acts had been committed at Birmingham it was the proper course to send the prisoners to the county town for trial.

THE ST. ALBAN'S RITUAL CASE was resumed yesterday before the Dean of Arches. Sir R. Phillimore, on taking his seat, expressed his regret at the decease of Mr. A. Charles, one of the counsel engaged in the case. Mr. Coleridge, Q.C., then followed Mr. Stephens in support of the case for the promoter. His argument comprised four propositions, viz.:—That all the acts complained of had either been proved or admitted; that they were all unlawful; that they were all prohibited or unrecognised by law; and that in these matters absence of authority in presence of prohibition. The hearing will last several days.

THE QUEEN'S NEW BOOK is noticed at length by some of the morning papers. It is entitled "Leaves from the Diary of Our Life in the Highlands," written by the Queen, and just published. The first part of the book (says the *Star*) contains an account of the Queen's two earlier visits to Scotland in 1842 and 1844, and a cruise off the West Coast of England. Then come the extracts from the journal proper, which was at first all it was intended to print. Ultimately, however, Her Majesty adopted the suggestion of Mr. Helps, and added the accounts of the visits to Ireland in 1849, to Jersey and the Devon coast, and to Killarney. Mr. Helps also prevailed upon the Queen to let the work circulate among all her subjects, though at first it was Her Majesty's intention to issue only a few copies to members of the Royal family and her personal friends. The book is full of the tenderest and most truthful writing. The Queen is above even the temptation to artifice, and she writes with a beautiful simplicity, naturalness, and candour that in themselves constitute a high literary excellence, the more to be valued because of its rarity in works of this description. The dead Prince is the central figure of the work, though he is not professedly the subject of it. It is a diary of our life; of life shared with him and his children. The Queen loves Balmoral, evidently not for itself alone, but because, as she says, everything about it bears the impress of the Prince's hand. Her husband and her children share between them all the Queen's love; and it is not astonishing that so excellent a woman should have made so good a Queen.

MARK-LANE.—THIS DAY.

A very limited supply of English wheat, chiefly in poor condition, was on sale in our market to-day. The demand for all kinds was inactive; nevertheless, Monday's advance in the quotations was freely supported. There was a fair inquiry for fine foreign wheats, at full prices; but inferior kinds were a slow sale, on former terms. The show of samples was rather extensive. Floating cargoes of grain were held at very high rates. Fine barley was scarce, and rather dearer. Grinding and distilling sorts were firm. Malt moved off slowly, but at full prices. The supply was tolerably good. The sale for oats ruled steady, at fully previous rates. We have no change to notice in the value of either beans or peas.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	1,910	180	1,800	60	1,220
Irish	—	—	—	670	—
Foreign	21,210	150	—	18,320	840 aks. 1,200 lbs. Maine, 2,110 qu.

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TO CORRESPONDENTS.

With all becoming deference, and the utmost respect for our Bradford correspondent, we think we have exercised a sound discretion in closing the controversial correspondence of the past year with the volume of the *Nonconformist* which belongs to the year. At any rate, we acted in the matter on our editorial judgment deliberately exercised, and we are not disposed to be "challenged" out of it, especially when the challenge is accompanied by insinuations of unworthy motives. We do not wish the topic to be excluded for all future time. It may be re-introduced *de novo* on a fitting occasion. Meanwhile, we beg our correspondent to reflect that from our position we see more than he can possibly do of the general wishes of our readers in such matters, and must be guided in some measure by their capacity of reception. We do not open our advertising columns to rejected correspondence.

The Nonconformist.

SATURDAY, JANUARY 11, 1868.

SUMMARY.

THE Fenian panic has almost ceased; and though the swearing in of special constables proceeds apace, and society is closing in upon these ferocious fanatics, the stories of actual or expected outrages have become few and far between. Newspaper readers are palled with sensational reports which end in nothing, with preliminary trials which seem to lead to no definite conclusion, with the arrest of nobodies who cannot be proved to be Fenian leaders in disguise, with tales of privateers that seem to be unsubstantial as the Flying Dutchmen, and with gunpowder and gas explosions only in the paulo-post future tense. Sir John Pakington adds his voice to that of Sir Stafford Northcote to assure the public that the Government can cope with dangers seen and unseen, without requiring extra powers; Bishop Moriarty of Derry has spoken out manfully against funeral masses in public for convicted murderers; Mr. Digby Seymour has proposed a loyal address to the Queen on the part of Irishmen in England; and in many places Irish workpeople are meeting to utter their indignant protest against the Fenian conspiracy. A show of vigour and preparedness on the part of the Executive has put an end to daring outrages in the South of Ireland, and the prosecution of the *Irishman* will arrest the flood of treason which the so-called national journals have been week by week pouring forth. Equally worthy of at least public reprobation is the suggestion of "A Briton," which the *Times* has disgraced itself by printing, that we want a *régime* of Mr. Eyre and martial law.

That Fenianism is no myth, though its ring-leaders cannot be brought to justice, and though it subsists mainly on vile threats, the first report of the committee entrusted with the administration of the Clerkenwell Relief Fund, too truly assures us. It is the sad and simple record of the dire consequences of a crime of unprecedented infamy. The daring attempt to effect the possible release of two Fenian prisoners by firing a barrel of gunpowder resulted in the death of seven individuals, the wounding and mutilation of forty-one more, and the suffering in health, person, and property of about six hundred families. Some 7,000 have been subscribed by the public to mitigate the cruel lot of the survivors, and the committee and sub-committees appear to have disbursed the fund placed at their disposal with diligence and discrimination. This ghastly list of killed and

wounded innocent persons, and this record of devastated homes, constitute what the French republicans designate the "reprisals" which the Fenians have taken for Irish wrongs unredressed. Yet it may be doubted whether any peaceful agitation would so effectually have aroused the public conscience to the necessity of dealing promptly and effectually with the Irish difficulty as this inhuman outrage.

The Reform League meeting, at which Mr. Forster, M.P., delivered his lecture on education, was remarkable for a demonstration of respect for and confidence in the gentleman who presided on the occasion, and delivered a suggestive and telling speech on the subject under consideration and on the political prospects of the country. In proposing a vote of thanks to Mr. Goldwin Smith, both Mr. Forster and Mr. Stansfeld expressed their profound regret at the possible loss of his services to the cause of English freedom. It is said that Mr. Smith is about to fix his residence in America. He did not deny the report, though he repudiated the idea that he was "going to cease to be an Englishman." "Wherever I may be, in whatever country my circumstances and my literary avocations may cause me to fix my residence," he added, "I shall still be a good Englishman, a loyal subject of the English sovereign, and grateful to my English friends." Whatever may be that gentleman's future arrangements, Mr. Stansfeld's declaration that such men as Mr. Goldwin Smith are specially needed in Parliament at the present juncture to assist in moulding the future legislation of this country will be echoed throughout the country.

General Menabrea has at length reconstructed his Ministry, taking back the old members with three exceptions. He has begun again auspiciously. While the Pope is receiving fresh additions to the Antibes Legion and swelling his army, the Italian Government have dismissed to their homes all the soldiers recently called out. The new Cabinet is preparing for a disagreeable duty, the discussion of a very adverse budget.

We report elsewhere a debate in the House of Representatives at Washington on the rights of American naturalised citizens abroad, remarkable for the spirit of hostility towards this country exhibited by several of the speakers. Some days afterwards the House adopted a resolution ordering the Committee on Foreign Affairs to take immediate action on the maltreatment of American citizens by the British authorities in Ireland. Though this partisan vote appears to have injuriously affected our money market, there does not appear to be any ground for alarm on the subject. The statute law that every British-born subject is unable to throw off his allegiance to the Crown of these realms is so obviously extravagant that it cannot longer be upheld. "When Great Britain," as Mr. Sumner said, "allows emigration on the gigantic scale she does, it is not in her power afterwards to say that those emigrants, when they have established a citizenship in our country, shall not enjoy all the rights of citizenship." There is no doubt that our Government are ready to enter upon negotiations on this question, which is not without difficulty. Are the Irish-Americans who are plotting and conspiring in our midst Americans or Irish? If the former, what ground have they for meddling with the domestic policy of Great Britain; if the latter, what right has Congress to throw over them the shield of its protection?

The equitable principle which should regulate the final decision of this question is clearly stated by the *Daily News*:—"The country of birth may well consent to pass from the rights of allegiance over those who have left her for good and all, and who seek no further to meddle with her affairs. But, on the other hand, when naturalisation is merely colourable, when it does not withhold the citizen from taking part in the domestic conflicts of his native land, or when his allegiance is thrown off at the moment of war having actually broken out, then every overt act of hostility should in common sense be deemed treason. This principle would support every just and honest claim for immunity, and would be in perfect harmony with the amplest exercise of the privilege of political asylum. But it would maintain harmony among nations by preventing reckless men from invoking their protection in order to make them a base for hostile operations against their allies."

NATIONAL EDUCATION—MR. W. E. FORSTER'S LECTURE.

THE question of National Education appears likely to occupy a prominent place in the proceedings of Parliament this year. Distinct in-

timation has been given that Her Majesty's Government contemplate laying before the Legislature such proposals as, in their judgment, will, if carried into effect, render the existing organisation of the means of elementary schooling at once more adequate and more efficient. Like most of our national institutions, that which deals with popular education has been a growth, in contradistinction from a fabric reared up in conformity with a previously systematised and settled plan—and, unhappily, powerfully acted upon during its early development by various conflicting influences, the form it has taken exhibits, as might have been anticipated, some few—many would say, not a few—serious practical anomalies. The Privy Council scheme, however, be it what it may, is a tangible entity of sufficient magnitude to require that it shall be allowed for in any provision that may hereafter be made for the complete instruction of the people. The statesmanship which takes this subject in hand, cannot now begin with it *de novo*, as theorists would have it do. How it may best be worked into a national system, and what are the objects and principles which must have place in any future organisation of educational power, are the real and immediate problems seeking solution, and in consenting to discuss them before the tribunal of public opinion, the hon. member for Bradford has done eminent service. The lecture he delivered at St. James's Hall on Tuesday evening to a large public meeting presided over by Mr. Goldwin Smith, is a valuable contribution towards the settlement of one of the most momentous questions of the day.

Mr. Forster started with an exposition of what we ought to have in the way of education. He does not agree with those who would content themselves with putting into the hands of children, at the public expense, the mere instruments of mental acquisition—reading, writing, and arithmetic. These he regards as the necessities of intellectual life—but he would impart with them some of its comforts—such as grammar, geography, and history. He thinks that, in course of time, an addition to the curriculum of public elementary schools might be made, in the shape of political economy, the rudiments of science, and the French language. Attention, industry, obedience, order, politeness, are also deemed indispensable—as also the knowledge of right and wrong, and the motives for doing the one and avoiding the other. It is well, unquestionably, to fix upon a sufficiently high standard, always supposing, however, that it come within reach. In actual practice, we fancy, it would be found that the course thus prescribed must, in the vast majority of instances, either be gone through with permanent advantage by a very small minority of the pupils, or run over with no advantage whatever, or, still more likely, abandoned in several of its items, by the great majority. The truth is, no precise syllabus can be devised applicable alike to all cases. The amount of knowledge communicated must depend upon the number of years during which children are kept at school, and as this, as well as the capacities of the pupils, will vary, it is impossible to determine what the children shall be required to learn, although, perhaps, it may be practicable to define the entire breadth of knowledge which the master shall be competent to teach.

When Mr. Forster turned from the consideration of what we want to what we possess, we cannot help thinking that he allowed his own mind to be beguiled into a region of incertitude by statistical phantasms. His object appears to have been far rather to impress his audience with what the existing system has failed to do, than with what it is, and what it is capable of doing. "There is nothing more misleading than figures, unless it be facts," is a modern saw, which, if true anywhere, is true in reference to popular education. We confess we put little reliance on amateur statistics on this subject—neither in the present state of public opinion do we see very distinctly the end they are apt to subserve. All parties are now agreed that provision should be made for placing the machinery of a sound elementary education within reach, if possible, of every child in the kingdom, and all concur in believing that this is not done by the present system. The hon. member, however, was probably not far from the truth, when he said that many of the schools were "sham schools"—but in fairness we cannot help thinking that he should have given, under this division of the subject, a rough outline, at least, of the work that is being done, of the means and methods employed in getting it done, of the extent to which they may be regarded as available in future, so as that comparing what we want with what we have, we should gain a clearer notion than he has given us of what remains to be accomplished.

The most pregnant portion of Mr. Forster's

address was that which supplied an answer to the inquiry, what we should endeavour at once to get—that is, if we rightly understand him, what the friends of National Education should strive to wring out of the Government, or rather, out of Parliament, next Session. The substance of his recommendations were embodied in Mr. Bruce's Bill, on which his own name was endorsed. It amounts to this—that public elementary schools should be supported, in part by voluntary subscription, but in the main by local rates, supplemented by grants from the Privy Council. To the masters and managers he would give freedom to provide such religious teaching as they may see fit, or, should they prefer it, no religious teaching, and to parents the liberty of withdrawing their children from such teaching as they may disapprove of—in other words, he would continue the present denominational system tempered in every case by a Conscience Clause. Mr. Forster has not fully made up his mind as to whether the education given should be wholly gratuitous or not—but it is clear that he inclines towards a free system, in regard to the pecuniary cost of primary schooling, if not to the higher education given to the middle classes. Though not opposed, on principle, to a resort to legal compulsion to make parents send their children to school, he thinks that form and amount of it which the Factory Acts already sanction, with perhaps some increase of stringency in the Vagrant and Industrial School Acts, sufficient to meet the case—but if, on trial, the result should prove disappointing, he would then call in the aid of the policeman.

We confess we should like to see, and we even venture to hope that we shall see, a bolder plan than this for the education of the English people. With most of the principles laid down by the honourable member for Bradford we agree—but we fear we differ with him as to the best mode of giving effect to them. We desire, as he does, to secure local action under the general guidance of central authority. But we would not vest that authority in a Committee of Privy Council. It should consist of men, the majority of whom shall be selected for their office solely on the ground of their known interest in, and capacity for, the business of public education, and linked to the Government and Parliament by official ties of no great political strength. It should have power to decide upon the measure and the distribution of the educational force of the country, map out districts, fix upon the number of schools requisite for each, put itself in immediate connection with managers chosen by the ratepayers, draw up the conditions on which public money shall be expended among them, prescribe the course of instruction to be given, and generally superintend the work over the entire breadth of England and Wales. We concur with Mr. Forster in giving managers and masters ample freedom to have what religious instruction they may deem necessary, and to parents to withdraw their children from it—but any such instruction should be provided by local action only, paid for by voluntary subscription, and conducted apart from the ordinary school business. With this provision, the central authority should have nothing whatever to do, except to furnish the requisite facilities for the regular application of it. The existing machinery ought to be, and, we think, may be, utilised, but denominationalism should be treated as a luxury for which those who prefer it should pay out of their private resources. We are not clear, moreover, that the free system is the wisest one, tending, as it must, to make parents underrate the worth of education for their children. In other respects we go along with the lecturer, and heartily thank him for his timely and able attempt to find a worthy solution of a very intricate and difficult problem of practical politics.

THE FRENCH ARMAMENTS.

THOUGH France may be said to have lost her position of supremacy on the Continent, her foreign policy and military arrangements are matters of paramount European interest. It is still true in a sense that "when France is satisfied, Europe is tranquil." Our neighbours are reorganising their military forces, and the world looks on with eager interest, not unmixed with alarm. It cannot be said that there is no reason for anxiety relative to the Army Bill which is being pushed through the French Legislature; nor, on the other hand, is the Imperial scheme to be regarded as seriously menacing the peace of Europe. There may be a danger in the future arising out of the new armaments which France seems to have resolved upon, but we think there is solid ground for the conclusion that France is arming rather with a view to maintain

her prestige than with the prospect of speedy war.

Verging upon sixty years of age, Napoleon III. must be bereft of his ordinary sagacity to contemplate without dread the possibility of a great war, in which, if successful, his generals would reap the glory, and which would be inimical to the material interests of his subjects, and endanger the prospects of his Imperial successor. Such a conflict could only be entered upon with the German Confederation, a Power which is month by month growing so strong as to be already quite a match for France. In the one Empire, as in the other, there is no desire for aggression; and, what cannot be overlooked in endeavouring to forecast the future, it seems hardly possible that in such a mighty struggle either Power would come off victorious. But a drawn battle, while it would hasten the consolidation of Germany, would prove a death-blow to the Imperial dynasty in France. The humiliation of Prussia, which M. Thiers and his disciples desire, could only be effected by a combination of other Powers with France. But Austria, though on excellent terms with France, is obliged to pursue a policy of peace; Russia is withdrawing from the European stage, and fixing her attention on the East; Italy has been too deeply humbled of late to be regarded as a probable ally of Napoleon III.; and England is likely to swerve nothing from her non-intervention policy to please either Emperor or King. It is easy to draw sensational pictures of a coming great war; but if all the rest of Europe is panting for settled peace, and France is unlikely to gain aught in prestige or territory by challenging her Teutonic neighbour, we cannot see any solid ground for these apprehensions.

Such considerations are necessary to enable us to contemplate, without immediate alarm, the scheme which is under discussion in the French Legislature. It provides briefly for the increase of the standing army to the extent of 100,000 men, to be drawn by conscription, and for a supplementary force which will require eight years before it is fully developed. The whole plan is thus succinctly sketched by the *Times*:—"There will be the conscripts of five years in actual service, those of four years in the reserve—making a force estimated, after all deductions, at 800,000 men ready for war at the shortest notice. Besides these there will be more than 400,000 of the new National Guards, who will probably, under the imperial discipline, differ little from ordinary soldiers. They are to be organised for the express purpose of defending the soil of France; they will perform garrison duty, and be stationed in the fortified places on the frontier: at a moment of pressure they may probably be carried beyond it. The French Empire will therefore support under various names an army of 1,200,000 men."

"All young France," it is said, "will be trained for war." But the Imperial scheme, though it may be adopted by the Legislature, has yet to receive the sanction of the population. If the France of 1868 were the same as the France of 1815, this scheme of military organisation would be a serious menace to Europe. We venture to predict, notwithstanding the autocracy of the Emperor, that it will never be carried into effect. In the first place, the country cannot possibly sustain this immense drain on its population and resources. It might be possible to maintain for a time such armaments in presence of an overwhelming danger, or in prospect of a supreme national object. But the time must speedily come when the French people will have to choose between this crushing military organisation and the development of their material interests. Both cannot co-exist. If, as we have been told this dozen years past, the commercial and manufacturing relations of the country have been growing to such vast proportions under the fostering care of the Emperor, it is impossible that the classes whose interests are bound up with them will be destitute of influence in the ultimate decision of the question. Napoleon III. has maintained his position by acting in harmony with those who are engaged in trade and commerce—with that powerful section of Frenchmen who care little for national supremacy in Europe, but a great deal for pacific progress. It is they whose quiet but potent influence has thwarted the war party in France, and restrained the impatience of the military chiefs to march to the Rhine frontier. Unable to believe that France is ready to go back half a century in her national history, we will not suppose that a scheme quite incompatible with her present state of civilisation will be actually brought into operation. The two recent elections are a warning that, whatever a craven Legislature may decide, their votes are not final. We hear on all sides of the indignation of their constituents, and shall be much surprised if the electoral body at the coming general election

does not condemn a military system which will eat up the revenue and paralyse the industry of the country, without yielding any tangible results flattering to the nation. When it becomes a question between the safety of his dynasty and the imposition of this oppressive scheme upon an unwilling people, there cannot be much doubt which alternative the Emperor will accept.

SPECIAL CONSTABLES.

We have no desire to call in question the expediency of swearing in such a vast body of special constables to assist for awhile in protecting life and property in every populous place in the kingdom from possible outrage at the hands of skulking conspirators. Nor can it be other than cause for congratulation among all right-minded subjects of the Crown, that the appeal of the Executive to the loyalty of the population, has been so promptly and generally responded to. For the present, we take for granted that the information in the possession of the Government is such as will justify the extraordinary precautions which it has seen fit to adopt, and we trust that they will prevent all manner of wicked enterprises which might otherwise have ripened into mischief. Besides the salutary fear which will be excited by such means in the minds of the evil-disposed, whether members of the Fenian brotherhood or not, whether aliens or natives, the moral effect to be anticipated from this formidable array of force in support of law and order, and the light in which it places the country before foreign peoples, both European and American, must be acknowledged as, on the whole, of considerable benefit.

But is it not as well to ask whether what has now been done in the way of guarding against secret conspiracy and sudden surprise be not enough for all desirable purposes? Is it worth while viewing every act of folly as proceeding from Fenianism, every transaction that does not bear its explanation on its own surface as connected with treason-felony, every tale of horror or of mystery as an illustration of Fenian malignity, and every hoax as done in earnest? Why should we ride our nimble-footed suspicions to death, or run hither and thither on the trail of every red herring that is drawn across our path, to the concealed delight of the lovers of mischievous sprees? Why should our newspaper press have whole columns of print day after day under the heading of "Fenianism," which merely pander to an unwholesome excitement, and seldom contain a single fact, amid multitudes of rumours, about which the public can be usefully interested? Surely, we have had somewhat *de trop* of this kind of thing, which is likely to breed the very temper it is supposed to abate. Let us calmly and silently use the means of protection we have organised, as long as necessity requires—but, for the sake of our own self-respect, as well as for the sake of our reputation abroad, let us cease to fuss ourselves thus visibly over what, though at some trouble, we can keep under control. Whilst this is the case, the less said on the subject the better.

THE WORKSHOP REGULATION ACT, 1867.

To those who are familiar with the textual provisions of the Act for the Regulation of Workshops, a little reflection is none the less needed before the application of the statute to the industries hitherto exempt from legislation can be adequately appreciated. The amenability to Parliamentary regulation of the chief textile manufactures of the North, carried on upon a large scale under one roof or one range of buildings, and involving the occupation of women and girls as the almost sole class of workers, seems, at a mere glance, to be commended by considerations of humanity, and at the same time to be facilitated by the magnitude of the economic organisation. The need of well-ordered and precise habits of administration, naturally increasing with the number of the workers, an antecedent basis for the concurrent action of the State and the employer is found already existing. The apparently difficult application of the principle in other than textile manufactures, and on a scale of much smaller proportions, is too important a stage in a tentative but progressive policy to be passed over without remark.

The Workshop Regulation Act is the application of the provisions of the Factory Acts to the smaller establishments which these Acts pass over, and which admit of a less complicated body of legislation than that which has gradually accrued in connection with factory labour. The latest Factory Act, which was passed last Session, added to the care of the

Government Inspector the industries of the metal-working districts, as well as paper works, glass works, letter-press printing, book-binding, and a few other occupations, and is now in force at premises where more than fifty persons are employed. The Workshop Regulation Act extends the provisions to children, young persons, and women, working in any "handicraft," this word being defined as "any manual labour exercised by way of trade or for purposes of gain in or incidental to the making any article or part of an article, or in or incidental to the altering, repairing, ornamenting, finishing, or otherwise adapting for sale any article." The following, among other consequences, ensue:—I. No child under eight years of age can be employed in any manual labour in the way of trade or gain. II. In two years' time, no child can be thus employed who is not—in the factory vernacular—a "half-timer," and therefore receiving an education during at least three days of the week. III. No young person under eighteen, and no female, may be employed at night, or for more than twelve consecutive hours. (To meet the customs or exigencies of certain trades, an exception is made in the case of lads between thirteen and eighteen, subject to the same interval of rest, which they are allowed during the day.) IV. Children, young persons, and women (except in establishments where less than six persons are employed, and where the employment consists in making articles to be sold on the premises, or in repairing such articles) cannot be employed after half-past four on Saturday afternoon during the present year or after two o'clock from January next, 1869.

It will naturally be asked, what are the exceptions to the occupations which are now regulated by law, inasmuch as the new Act seems to be the complement of all past efforts to protect women and children against the encroachments of labour. Mr. Forster, in an address we have noticed in another column, pointed to the agricultural labourers as amongst the few now left at the greatest disadvantage by the State, notwithstanding the important measure of last Session for the regulation of agricultural gangs. In London the exceptions will be so reduced by the new Act as to leave the avocations of clerks and shopmen, and persons engaged in domestic service, the most notable examples of labour unregulated by the law. The workshops of different kinds in the metropolis in which girls and women are largely employed, and which will now be amenable to official visitation, are numerous beyond the suspicion of those who have no occasion to seek them out. Not only are the Court milliners, but the silk-mercers, and the retail tradesmen who employ girls behind the shop, are placed under the operation of the new Act. There is a large and important branch of industry in connection with the City wholesale houses which is perhaps more analogous than any other in London—with regard to the conditions under which it is pursued—to the class of workers for whom the Factory Acts were originally devised. The thousands of girls employed in making fringes, tassels, and other trimmings; belts, ties, and braces; cap-fronts, flowers, and ruches; crape working, elastic-webbing, upholstery, and the many other adaptations of textile fabric which are carried on at Hoxton, Hackney, and other localities not far from the city, will perhaps form the most numerous class to whom the new Act will apply in the metropolis.

There is good reason to believe that, imperfect as the Act may be in its present form, no resentment of the principles on which it is based need be expected from the employers of the United Kingdom. The extent to which legislation has already been carried with their concurrence and co-operation is their answer to any such suspicion. They are, however, entitled to the consideration which Mr. Baker, the Factory Inspector, has so cordially claimed for them—a gentle administration of the law. This, with great forbearance on all sides and by all persons, will happily bring, amongst other blessings, that extended education which is now so painfully desiderated, and which is an integral part of Factory Act legislation.

SUFFERING FOR ANCESTRAL CRIMES.

The plague of Fenianism which has visited the people of England, and which, more or less, fills every bosom with a sense of vague mistrust, vividly illustrates a law which, albeit always manifesting its presence and power in human affairs, and for the most part silently acquiesced in as an arrangement which none of us can alter, is nevertheless regarded as having its origin in reasons which man's mind cannot fathom, and as drawing after it results perplexing to his moral sense. Ancestral crimes are

being visited just now upon descendants of the third and fourth generations, so obviously, so unflinchingly, so sternly, that while no thinking man among us can dissociate the suffering of those now living from the misdeeds of those who went before them, there are comparatively few, perhaps, who are not thereby driven to admit that the operation of the law jars somewhat upon their ordinary conception of justice. Why should innocent children suffer as they often do in consequence of the sins of their parents? Why is a man permitted to run a career of self-indulgence, and himself escape, to a great extent, the penalties which he so richly deserves, while he bequeaths to his posterity the physical infirmities, sometimes the life-long torments, which are the direct result of his selfish vices? It is quite clear that this linking in a continuous responsibility of lives that come after with lives that went before, is no exceptional provision in the moral government of the world. It is an ever operative law. It is an indelible feature of the scheme of human life. It is what it is, not accidentally, but by design. It must be meant to interpret to us some great truth in the mind of the Lawgiver, not capable, perhaps, of being otherwise expressed. What is it? It certainly does not lie upon the surface. Yet, surely, it does not, cannot, wholly lie beyond reach of our understanding, honestly and patiently exercised. For ourselves, we do not pretend to clear up the difficulty, even to our own satisfaction. But we think two or three thoughts may help, at least, to show that the apparent mystery is not insoluble, and that there are lines of observation which, if persistently followed up, promise to conduct us to conclusions in which our reason may be content to rest until the appointed time when we shall "see even as we are seen."

Well, then, it may be asked in the first place, are we not apt to take too narrow and exclusive a view of suffering, as though its sole purpose in this world were punitive? No doubt, it has for one of its functions, perhaps even one of its main functions, the manifestation of the evil which comes out of a violation of law, and, by means of that manifestation, the prevention of courses which lead onward to irremediable ruin. But there is a vast amount of terrible suffering, and many varieties of it, moreover, which no ingenuity of man's mind can fashion into retribution. The shepherd who ventures forth on a stormy night to look to the safety of his master's flock, and who, in the blinding snowstorm which overtakes him on the mountains, misses his way, and either perishes of cold, or falls over a ledge of rock to become a mangled victim to his sense of duty, can hardly be regarded as bearing any penalties due to his offences. The poor babes who at Clerkenwell were suddenly involved in the cruellest physical torture in their brief but fiery flight to death, could not be said to have reaped what they had sown, or even what their parents had sown for them. Theologically we say in a general way that all suffering is the fruit of sin, and in one sense, but in a much higher one than is commonly understood, it may be true that under a dispensation of things, of which sin is a leading characteristic, the agency of suffering may be indispensable as a remedial process. But, apart from theological dogmas and speculations, it does not seem to be a fact that privation or pain, or anguish of heart, is necessarily and always of a retributive nature, at least in regard to the individual who is the subject of it. "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in Him."

And this leads us on to a second observation—namely that the laws of Nature or of Providence, so far as this world is concerned, do not contain their *raisons d'être* in what they are, so much as in what they teach. From first to last, they are all of them illustrative of some aspect of Deity which it is well for us to become acquainted with, and, whatever else they may do, they subserve the highest ends of their being in unfolding to us by their operation some thought of God. They constitute the unwritten language in which He converses with us of Himself, and whichever of them discloses to our spirits the message with which it was charged, answers the promptings and fulfills the purposes of love. If, for example, men live under an arrangement which allows one generation to run a course of unrighteousness unchecked, and which exacts the penalty of that course in the misery of a future and perhaps remote generation, they are not thereby driven to the conclusion that the suffering thus entailed is, or is designed to be, in the nature of punishment to the sufferers. The continuity preserved between the antecedent wrong-doing and the sequent misery, may have a lesson of the last importance to impart to

mankind, yet without in any way operating to the disadvantage of those who appear to be overtaken by retribution. We are, perhaps, too readily disposed to interpret this continuity as a transaction of justice, but of justice misplaced—whereas it may be essentially, not a process of justice at all, but a manifestation of tenderest consideration and forecasting love. The ills we have to bear as the direct result of crimes perpetrated long since by others whom we knew not, may be precisely the best educators and disciplinists we could have—the most timely, the most merciful, the most radiant of the truths which it is good for us to know. While those painful agencies from which we may derive the largest benefit, are at work with us whether as individuals, or as a nation, it is worthy of consideration that what we call the penalty due to the crimes of our ancestors falls just where its teaching power and its moral effect will be likely to be greatest—not upon culprits whose course is well nigh run out, and upon whom its voice of warning might be thrown away, but upon those who, having no blame in reference to the wrongs by which evil has been brought upon them, will the more seriously lay to heart the malignant nature of the wrong, and the more studiously shun it, both for their own sake and for that of other people.

For instance, can it be denied that had affairs gone on in the channel of prosperity in which they danced, and whirled, and sputtered some two or three years ago, we should most likely, by this time, as a people, have been pretty far advanced towards moral ruin? Why, most men who value spiritual above material good, and who, in that respect, are in sympathy with the righteous Ruler of the Universe, stood and looked aghast at the rapid detrition and overtoppling of all the safeguards of virtue which the sudden inundation of affluence was then effecting. Is it not a thing to be thankful for that the streams which fed that uproarious and turbid current suddenly ceased to flow, and left the river to find its ordinary bed, and to remain within it? Can any one maintain that the nation does not even now need a severe but salutary discipline, to bring down its puffed-up self-sufficiency, and to bring it back once more to a moderate appreciation of the inherent and indestructible worth of moral principles? What matters it to us whether the desirable correction be brought about by the smashing-up of overgrown commercial firms or by Fenianism, the outgrowth of the sins of our ancestry, or both? To us it has been mercy—the mercy of the rough grasp which has dragged us back as we were careering heedlessly down a flowery slope to a yawning precipice. But the fact that Fenian atrocities, the bare sight of which has curdled our blood with horror, are connected by a chain of cause and effect with almost equal atrocities perpetrated in Ireland by our forefathers many generations back, opens our eyes and our hearts to the lesson that a long course of injustice cannot be reversed in its practical results by a short spell of repentance, and, if anything can do it, impresses our mind with the truth, so necessary for the good of the world for all nations to learn, that justice is the only true conservator of loyalty, obedience, and peace, and that if these be worth a nation's pursuit, they are only to be had by showing the profoundest respect to the rights of all, quite irrespectively of colour, race, or faith. And that is the lesson which this generation especially needs to be taught. Looking at the interests committed to the care of Englishmen all over the globe, it is well that now we should learn from the experience which the past has entailed upon ourselves that we cannot override the dictates of morality, of brotherly kindness, or of Christian charity, in our methods of dealing with conquered races, without storing up for ourselves or our descendants—very probably for both—miseries which will extort from them the bitterest condemnation of our follies and crimes. It behoves that generation after generation should be indoctrinated in these great truths and principles, even though it be at the cost of much suffering, for the world will be profited by such impressive teaching. It is not in anger that the All-wise and All-merciful visits the sins of the fathers upon the children of the third and fourth generation, but in mercy; and the growth of mankind towards purity, liberty, peace, and joy would be rather hindered than promoted by a repeal of the law of Providence represented by the ancient proverb,—"The fathers have eaten sour grapes, and the children's teeth are set on edge."

The singular custom of distributing a penny roll to all unmarried persons, of what ever age or sex, was observed in the parish of St. Leonard's, Colchester, on New Year's Day.

EAST LONDON DISTRESS AND ITS RELIEF.

VARIOUS causes have for a long time past combined to create a most distressing amount of destitution and pauperism over the whole extent of the East side of London, from the Isle of Dogs to Clerkenwell. There exists in every district of London, as in most other large towns in this country, much exceptional distress even for this season of the year, owing to the general dulness of trade; but in East London it is of such extent that nothing less than the united effort of Christians and philanthropists of all classes and denominations can effectually arrest it. The main cause of the trouble, of course, is the cessation of shipbuilding on the Thames, which is owing in no small degree to the strike recently made by the men for higher wages. The knowledge of this fact has served to aggravate the suffering occasioned by it,—many persons choosing to reserve their help for those who are the victims of misfortune rather than of their own folly and selfishness. But however natural such a feeling may be as a momentary impulse, it can only be cherished at the expense of thousands who are as innocent of strikes as the reader of these remarks. Not women and children alone, but the whole district—nay, many districts—depending directly or indirectly upon the shipping or shipbuilding interests for the means of livelihood, are thrown out of gear and hopelessly paralysed by the new state of affairs.

It is estimated—we have no reason to question the authority—that 12,000 men are out of employment out of a population of 600,000, and consequently the legitimate source of subsistence of some 50,000 persons is closed up. This means excessive poor-rates levied on people who are for the most part at their wit's end to provide for their own households, and a spirit of retrenchment on the part of Poor-law guardians which is utterly incompatible with the decent exercise of their functions. It has been said in more than one quarter that the distress prevalent is no more than existing organisations of relief are able to cope with; and of districts within certain narrow limits this may, with some qualification, be the truth. It may be the case, for instance—we speak without the means of accurate knowledge on this precise point—that within the area of the Poplar Union the amount of actual misfortune and distress might have been effectually relieved if all the sources of help that have been forthcoming through various channels had been distributed on system, and after careful precautions taken against fraud. The account furnished by the *Times* of Wednesday favours such a conviction, but it certainly is not true of the immense area of densely-populated districts which are together known as the East-end of London.

Not many weeks ago there appeared in some of the newspapers, our own among the number, an advertisement headed, "The East London Mission and Relief Committee," in which an urgent and very moving appeal was made to Christians of all denominations to unite together in bringing help and sympathy to the destitute in the East-end. That Committee is formed entirely of laymen, some of whom belong to the ranks of the aristocracy, Lord Radstock, Lord Henry Cholmondeley, Captain Fishbourne, Robert Baxter, Esq., and others, being among the number. One of the main features of this effort is that it is based upon the recognition of the responsible relation of the wealthy inhabitants of the West of London to the starving inhabitants of the East, and we are given to understand that some members of the association have organised committees also at Brighton and Hastings for the purpose of strengthening the hands of the London committee.

The object of this Committee, as stated by themselves, is "to form or enlarge existing depots for old clothes where they may be sorted; sewing-classes where clothes may be made up, and sewing taught; soup kitchens and cheap dinners; temporary night refuges; temporary ragged-schools in which children may be partially fed. In this vast field they do not propose to interfere with the ordinary channels of relief, believing that these have their own sources of supply, and their own sphere of work, which will abundantly tax all their energies; but they desire, on the plan pursued in the great Lancashire distress, in which some of the Committee took part, to use the most effectual means of ascertaining the objects worthy of help, as distinguished from those who make a trade of seeking charity, and, in helping these, to do so as much as possible, by employing them in any available work so as to avoid the gift of money. For the administration of the funds the sphere of work must be broken up into

districts, in each of which a central room must be selected, where those who have been long working in the district, joined to volunteers for whose assistance they now appeal, may ascertain from house to house the actual distress, and judiciously award help as it may be needed and merited."

A few weeks has sufficed to place a sum of nearly 7,000*l.* at the disposal of the Committee, enabling them to make grants to ten local committees whose operations extend to parts of Shoreditch, Spital-fields, Bethnal-green, Mile-end, Stepney, Limehouse, and other places.

A few days since the writer accompanied a gentleman connected with this Association to three or four of the local centres from which it is attempted to extend agencies for relief. One of these is in the neighbourhood of Golden-lane and Whitecross-street, the westernmost limits of the districts. Here Mr. Orsman's mission chapel affords excellent accommodation for sewing classes and children's dinners.—Mr. Orsman's labours were described at some length in the *Nonconformist* last year. It is an indication of the wisdom and liberality which prevail in the counsels of the Mission and Relief Committee, that they have so speedily joined hands with workers of this stamp. Mr. Orsman is a member of the local committee formed to work the surrounding district, and as an individual member of that committee, obtains a share of the grant from the central body, which is expended in providing dinners for the destitute little children attending his school. Other members of the same committee are connected with a ragged school in Chequer-alley, Bunhill-row, of which Mr. R. R. Glover is the Vice-President. Here too, consequently, the bounty of the general Mission and Relief Committee is distributed. On our arrival the other day at the entrance to this school, we found the approach crowded by expectant children, whom, a few minutes later we saw, to the number of about a hundred and fifty, busily engaged in discussing the merits of roast mutton and baked potatoes. The first and only child we addressed, a cheerful but sadly hungry-looking little girl, said, with all the sprightliness she could command, that she should certainly have had no dinner unless she had been a partaker of the feast then before her. We needed nothing more than the looks of the waiting children to tell that cold and hunger were the portion of them all. But the effort to bless the young is full of encouragement at all times, and even with such dark hard lines in the background, the picture was a pleasant one, and the prevailing tone was one of animation and even of merriment. The tragic aspect of things was suggested by a poor little girl who was crying in the bitterness of her grief, because she had lost the penny which was the price of admittance. It is hardly necessary to say that she was not excluded. In an adjoining room to that in which this dinner was being served, was an assemblage of thirty or forty poor women, whose proper means of support had failed, earning two-pence an hour in the sewing-class. The articles made up in these classes are either sold at a low rate, or, in extreme cases, given to the neighbouring poor. These sewing-classes and the children's dinners are organised here, as in the other districts, solely at the expense of the East London Mission and Relief Committee.

Wesleyans, Independents, Baptists, Episcopalians, and Quakers, are all assisted by, and all co-operate with the Mission and Relief Committee in the one necessary work of ameliorating the condition of the poor. Wending our way further eastward, we came to the Bedford Institute, Spital-fields, a commodious building, in which an extensive and most useful home mission work is conducted by members of the Society of Friends. Entering the large hall of the Institute, we found ourselves in the presence of some two hundred women, who on the second day of opening had assembled to earn a few pence and an odd garment perhaps, at the sewing-class. The platform was bestrewn with materials for cutting-out and making-up, and business appeared to be progressing at a rapid rate. Perfect order and comparative quiet pervaded the room, while the cheerful, almost breezy, look of one dear soul in Quaker costume, and the calm, fervent expression of another, speedily showed that Christ's work was being most effectually and willingly done here. A room up-stairs was set apart for hot dinners for otherwise dinnerless children, who were, at the moment of our entering, having hot meat and pea soup served all round.

We must reserve for another week a little more detail as to the modes of distributing relief adopted by this association, and the districts to which such relief has reached. Our visit was extended to one of the poorest districts of Bethnal-green, where we found the same plan in operation, as above described.

There can be no doubt that money or clothing contributed to the Mission and Relief Committee finds its way to those who, so far as local inquiries can ascertain, are needy, and needy through misfortune. There can be no better way of providing a temporary subsistence for the children of the poor than by giving them two or three meat dinners in the week under one roof. This kind of relief will be extended to as many really destitute children as the means at the disposal of the Committee will allow. In the same way the sewing-schools will be extended over as wide an area as possible, care being taken that women whose husbands have adequate employment do not earn money at these classes. Pending further information upon the same subject, we may confidently urge all who have the opportunity and willingness to mitigate the distress in the East-end, to enable this excellent association to enlarge its borders. It carefully abstains from interference with existing agencies for relief, and is often the means of uniting for common action many isolated and sadly forgotten labourers.

To say that the work should be done by the Poor-law Guardians is useless, because our Poor-law system is so utterly, so disgustingly corrupt, that no one at all acquainted with the character of workhouse officials or the present mode of levying rates and administering relief, can hope for anything in this quarter, unless the whole thing is revolutionised. We can, therefore, be doing only good in wishing and promoting the success of the movement we have described. We have only to add that Mr. Somerset B. Saunderson is the honorary secretary to the Committee, and that its offices are at 7, Adam-street, Adelphi.

EXTRACTS FROM FOREIGN CORRESPONDENCE.

A VIEW OF VESUVIUS IN ERUPTION.—Emerging at length from the stony desert, we come to an elevated oasis, on which we find a roughly built hovel known as the Hermitage and a solidly-constructed observatory. The isolated and exalted position of this scientific building is supposed to guarantee it from all danger, but it is liable, at any moment, to be cut off by a stream of lava from all communication with terra firma—if any earth, that is to say, can be considered firm in this insecure region. From this point indeed we can still distinctly trace a current of volcanic stone which some years ago flowed along the mountain side and extended far into the valley below. As we look down at this recent result of the terrible agency even now at work our eyes are attracted by the sumptuous loveliness of the land and sea spread out at our feet, and we cease to wonder at the obstinate persistency with which the people, whose wealth and lives are in perpetual danger, still cling to a home so rich in fatal beauty. From the Hermitage we see plainly the shell of the old crater from which poured out the destroying fluid that overwhelmed Pompeii and Herculaneum, and the shape of the new cone, some five miles in circumference, which is the present centre of activity. . . . Our onward way had brought into our field of vision the first stream of flowing lava, and the effect of its startling apparition was simply magical. The walking now became more painful with every step, and the red hot stones, thrown out some 250 feet above the cone, came tumbling down in somewhat dangerous proximity. But all thought of discomfort was overlooked in the intense anxiety to get as near as possible to the scene of action. And when we reached the stream of lava that effectually barred our further advance, the prospect was grand beyond all possible description. From the summit of the mountain and from three separate outlets, five continuous torrents of molten rock, glowing with a brilliancy the like of which I have never beheld, were sweeping down. These rivers of fire lighted up the ice-crowned rocks to our left with a lurid glare that was almost terrible to look at, while the whole atmosphere was impregnated with the hot sulphurous fumes that were given off in clouds of thick white vapour. Showers of stones, some as big as a man's head, were shot out of the crater to an immense height, at intervals of a few seconds, but they fell as lightly, to all seeming, as though they were mere sparks of fire. The mountain groaned with the hoarse wailing of a long Atlantic wave that dashes on a broken shore, while the very ground beneath our feet shook in answer to the roar. We seemed to be encompassed by every conceivable earthly horror, and yet the terror of it was all so tempered by the beauty of the clear starlit sky that spread overhead that there was no room in the mind for any feeling but that of intense wonder and delight. When we had become somewhat familiarised with the features of the scene, we began to perceive that the stream of lava at our feet was gradually but surely widening towards us, and we were thus driven back inch by inch. Lava cools very quickly, and it thus forms of itself a strong impediment to its own progress. The stream we examined was about six feet high, and, as far as we could see, about nine feet broad. Continually fed from the crater, it is constantly advancing and as constantly widening. The stream, in fact, may be said to be always boiling over, but the fluid cools so quickly that, as it rises above the general mass, it congeals and tumbles

over the sides of the bank in large pieces that look like live coals; so that, as long as one can bear the intense heat, it is quite possible to stand without any danger within an inch of the stream. It is only necessary to draw back as the bank swells and the pieces of lava tumble over. Nay, our guide, who seemed to be as fireproof as a salamander, actually ran up the burning bank with no greater injury than the total destruction of his boots. He was frightfully ugly and repulsive in appearance, and looked the very image of a stage demon as he ran his dangerous course. Indeed, the scene was painted in colours that not even the master of fairy scene-painters can command, and it was all solemnly, terribly real. It was a transformation scene that has formed the *dénouement* to many a drama of real life besides the opera of "Masaniello," and has converted the splendidly luxurious cities into a mass of undistinguishable ruin. Before leaving, we extricated small pieces of live lava from the mass, forced coins into them, turned up the edges so as to keep the coins for ever captive, and cooled them with snow so quickly that we could put them into our pockets within two minutes of their being in a fluid state. Although we had stood for more than an hour with our feet in deep snow, and our faces scorched, it was with great reluctance, with many a lingering look behind, that we turned our backs upon such a scene as we shall probably never see again.

—Correspondent of the *Telegraph*.

POSITIVISM IN PARIS.—On New Year's-day, at two o'clock, the disciples of Auguste Comte in Paris met in the gloomy little apartment which their master inhabited and sanctified on the second floor of No. 10, Rue Monsieur le Prince, near the Luxembourg Gardens, to celebrate in common the annual ceremony of the worship of Abstract Humanity. The congregation consisted of about forty or fifty persons, including five ladies, seated in two small rooms on several rows of chairs. The High Priest, the learned and eloquent Monsieur Lafitte, Directeur du Positivisme, took his seat behind a small round table, below a bust of Auguste Comte which stood between the windows. Like Mr. Congreve in Bouverie-street, M. Lafitte opened with becoming unction, in the name of humanity, of love, order, and progress; he reminded us that we met for the eleventh time since the death of the Master to celebrate the Worship of Humanity in a spot sacred to all Comte's disciples, and from which the light of positive truth (or, to speak more correctly, of Positivist truth) had radiated upon the world. He congratulated his friends on the progress the good cause had made; he reminded them of their missionary duties, he urged them to persevere, and entreated of them not to be faint-hearted or to fear the numerous opponents of the Positive philosophy. Periodical meetings for religious purposes, he maintained, were absolutely necessary. The human emotions were awakened by stimulating effects of combined action; he hoped the time was not distant when the Positivist ceremonies would be celebrated in suitable edifices, with all the necessary accompaniments of every worship—music, painting, and sculpture. But the good Positivist, M. Lafitte continued, did not neglect morning and evening his private devotions. Without periodical elevation of the soul at fixed hours to higher thoughts, the daily cares of material existence would overwhelm and extinguish our spiritual life. The Positive doctrine, he explained, did not reject prayer; it borrowed prayer from Christianity, but only after having purified and transformed that practice. M. Lafitte dwelt at some length on the hagiology of Positivism, on the Positivist calendar, and on the monthly festivities which will be devoted to marriage, paternity, filiation, domesticity, labour, &c. Although the Indian people had been more degraded by the poison of English mercantilism than by their Mahomedan conquerors, M. Lafitte hoped that India would be ultimately converted by missionary efforts, and enabled to enter at once into the Positive creed without passing through the preliminary phases which the old nations of Europe had been obliged to go through—Monotheism, Christianity, Scepticism, &c., &c. Of the Germans he entertained a very low opinion. They did not enjoy the same advantages as the French. They had resisted too long the beneficent effects of the Roman conquest. While the French had rid themselves of the Bible altogether before the end of the last century, the Germans were still laboriously applying their vaunted critical method to the study of their Scriptures. Some persons admired the Germans because they all knew how to read. But what was the good of reading if they only read nonsense? England, on the other hand, presented to us the encouraging spectacle of men who did not hold the Positive creed, and yet co-operated with the Comtist party to promote the cause of justice and truth. The English Comtists had fearlessly come forward to defend the trade unions against calumny. While the British aristocracy were cunningly availings themselves of the excesses of some few trade unions to work upon the fears of the middle classes, these same trade unions had employed their powerful organisation to bring the tyrant Eyre to justice. Mr. Bright has taken charge in Parliament of the petition of the English Comtists, recommending justice to Ireland and fairness to the Fenians. The preacher exhorted us to toleration. There were many, he said, who believed in God, and who were yet better Positivists than others who prided themselves on that name. There were many who found hope and comfort in belief in a spiritual world and a future life; let us not be unduly severe upon them! In conclusion, he appealed to us to join in spiritual communion with all our brethren in the faith.—Correspondent of *Pall Mall Gazette*. [The editor of that paper, in commenting

on this letter, says that no one but a Frenchman devoid of all sense of humour (which Frenchmen often are) could have invented such a form of worship, and it is difficult to read the sketch without feeling the temptation to regard the whole subject purely from the ludicrous point of view. After quoting the preacher's exhortation, our contemporary remarks:—"Since De Quincey warned people addicted to the seductive but irregular habit of murder that if they did not keep a strict watch on themselves they might at last sink into habits of incivility and even downright unpunctuality, so strange an inversion of the common ways of thought was perhaps never invented. Atheists and materialists are to be on their guard against spiritual pride. Mere head knowledge, speculative correctness even upon those important points of faith, will not of itself save them. Many a poor atheist may be a better man than you, my brethren! Nay, the benighted creature who believes in a future state may be dearer to Humanity, and have a much more intimate spiritual relation to the systematic realisation of final sociability, than the Pharisees puffed up with imaginary superiority because he happens to be aware of the consoling truth that when a man dies there is an end of him, and that all his hopes and fears are bounded by the grave. My fellow-atheists, be not high-minded, but work out your final sociability with fear and trembling; for if there had happened to be a day of judgment, it would have been more tolerable for many a atheist and spiritualist than for you. It is, indeed, a remarkable doctrine, to which it seems the natives of British India are to be promoted *per saltum*, without passing through the preliminary phases of Monotheism, Christianity, &c.]

THE TRADE CIRCULARS OF 1868.

In reply to the question why England did not come to grief altogether after the collapse of credit followed by the collapse of the railway and other companies, the *Times* finds an answer in the trade circulars for the new year—

They show that new manufactures are always springing up, new opportunities and materials, new sources of supply; and that, if there are, as must be expected, ups and downs in all trades and occupations, happily neither the ups nor the downs come together, and if one pillar of the social state shows signs of weakness, another is more than strong enough to bear the additional pressure thrown upon it. We take the subjects as they are placed before us, in the alphabetical order, and let them tell their simple story, which, indeed, scarcely requires a hand to point to the moral. The sale of agricultural implements last year was beyond all precedent, and is still increasing. The American cheese imported last year was nearly half as much again as in the year before, but yet has met with successful competition from our own produce. This speaks well for importers, home producers, and consumers. Our wheat crop, not to speak of other grain, is computed to have been short by about three million quarters, which will have to be made up by increasing the imports to about ten millions. We need not say what this means for our shipping, and the foreign demand for our manufactures. The potato crop, by the way, was the worst since the great Irish failure. That killed or expatriated about two millions of persons—so our Irish authorities are daily assuring us; this will probably neither destroy nor banish one single human being; so much improved are our circumstances since 1845. Cotton, which our manufacturers a few years ago were moving heaven and earth to cheapen by all manner of means, has been cheapening rather too fast last year; so fast, indeed, that it was hardly possible to execute an order fast enough not to be beaten by the fall in price which had intervened. It appears, however, to be thought that prices will not fall lower, and that we have attained to what was the consummation most wished for some years ago—a steady and sufficient supply of cheap cotton. Freights are high, thanks chiefly to the short harvest and the Abyssinian expedition. "The past year has been uneventful in the dried fruit trade," the only incident seemingly being a currant crop of indifferent quality, leading to some "bold" speculations. But it is evident that these luxuries are in as much request as ever. The shipments of hemp from the Baltic last year were several millions of tons short of the year before. Whether the crop of last year, believed to be abundant, would supply the deficiency is not known; nor, indeed, does it much matter, as we are now importing immense quantity of Sisal hemp, a new fibre from Mexico, strong enough for many purposes. Indigo has been very remunerative to the importers. There is no reason to find fault, we are told, with the year's operations in linseed. The metal trade, with the single exception of tin, has been as bad as bad could be; but "we have seen the worst." In petroleum, which nobody had heard of ten years ago, there have been heavy stocks and declining prices; but the consumption, chiefly among the poor, still increases. An expected home rival to be made out of coal will not pay, and we may expect better days for petroleum. The silk trade still drags. The worms and the mulberries are not numerous enough to make up for partial failure. As for sugar, it is enough to observe that we are consuming more than ever, and that, strange to say, the United States are producing more than ever. Under tea we have chiefly to note that Indian tea is gaining upon Chinese for some qualities and uses, and that the grocers have formidable rivals in the publicans. Our imports of timber have been increasing enormously, and we are now importing immense quantities of wood worked for house building. Tobacco, we are told, ought to rise, especially the better qualities. The imports of wine are increasing, except from the Rhine and Portugal, and it really appears that we are becoming again a wine-drinking people. Last on the list, the import of Australian wool, which a few years back, even while in its embryo state, was one of the wonders of the age, has been much greater than ever, but has been actually beaten this last year by the import from the River Plate, and, as might be expected, the prices have gone down considerably.

Crimes and Casualties.

At St. Helen's, Lancashire, two husbands have just killed their wives. In the one case a man named Pythian on returning from a carters' supper brutally kicked his wife, and brought on severe haemorrhage, which caused her death. He has been committed for wilful murder. In the other case Mary Carton was beaten and flung down stairs by her husband for not getting him ale in the middle of the night. The *post-mortem* examination proved that the fall down the stairs had killed her. The jury returned a verdict of manslaughter against the husband.

A child, about two years and a-half old, in Lambeth, died in great agony on Monday last from drinking some scalding tea from a kettle. The only chance of saving life was by an operation on the throat, which was objected to by the mother. The swelling of the throat then went on, and the child was suffocated.

A distressing accident, by which four lives were lost, took place on Sunday at Walton, near Warrington. Four boys were skating, when two began quarrelling, and one of them threw the other down. The fall broke the ice in several places, and all the boys fell into the water and were drowned.

Two women have been found dead in Hoxton. Elizabeth Davies, a widow, was found dead on the floor of her room on Monday morning, "nipped with cold." Elizabeth Baker, the widow of a linendraper at Haggerston, was left a legacy of 500*l.*, and spent over 100*l.* of it in drink. On Thursday night her son returned home and found her room door locked. It was broken open, and she was found lying dead on the floor. A *post-mortem* examination of the body proved that she was given to habits of excessive drinking. Her liver was like "nutmeg." The immediate cause of her death was fatty degeneration of the heart, caused by drink and exposure to the cold.

Another accident of a most distressing character has occurred near St. Helen's from the inadvertent use of firearms. Two youths, aged sixteen and fourteen, sons of the American consul of the district, were in the kitchen, when the elder boy took up a gun. Remarking that he was prepared for the Fenians, he accidentally pulled the trigger, and the contents of the gun lodged in the right eye of his brother, completely destroying it, and also severely injuring the other eye.

A Mrs. Clinton, residing at Shrewsbury, had a narrow escape from committal on a charge of manslaughter brought about under rather peculiar circumstances. A fortnight ago Mrs. Clinton's son, aged ten, was in view of several of his companions fighting with another youth, when the mother suddenly appeared on the scene, and, rushing in amongst the boys, boxed the ears of the one she could get at, the unfortunate bystander happening to be a little fellow named Edmonds. Edmonds was leaning against a wall at the time of the assault, and the vigour of the blow knocked his head against the bricks with considerable force. He at once went home, took to his bed, and died on Friday night, after suffering constantly from a pain in his head and a bleeding at the nose. It was suggested that the deceased might have received a blow during the fight, and this might have led to his death; and the jury, giving Mrs. Clinton the benefit of the doubt, returned an open verdict.

Mr. James Chaine, a respectable gentleman, twenty-three years of age, committed suicide in Dalkey, Ireland, on Saturday evening, at the residence of Surgeon Lyons, of whose relative, a Miss Norris, he was a disappointed suitor. He walked into the room where the young lady and her mother were sitting, and in a few minutes was seen to apply a phial to his lips, and mutter something about an easy death. Mrs. Norris dashed the phial from his hands, but he had drained its contents before she could prevent him. He died shortly afterwards. A second phial was found in his pocket, together with a pocket-book, on a leaf of which was written:—"Mother, I go to-night. I hope you will conform with the wishes which I have laid down in my letter. Do not think I am mad. I am broken-hearted."

SURREY CHAPEL POPULAR LECTURES.—Notwithstanding the unsavourable weather, Surrey Chapel was well filled on Monday evening to hear a lecture from the Rev. Newman Hall on "Across the Atlantic; or, a Trip out to the United States and Canada." The Rev. G. M. Murphy presided, and opened the meeting with prayer. The lecture was exceedingly well received, and a hearty vote of thanks was accorded to the lecturer. Mr. Hall will deliver two lectures on America in the Metropolitan Tabernacle this month.

MISS BURDETT COUTTS AND HER TENANTS.—Miss Burdett Coutts has been at great trouble and expense in getting her tenants in Columbia-square, Bethnal-green, put upon the electoral registers as voters for the new borough of Hackney. Still further to add to their fulness of knowledge respecting the relationship existing between "owners" and "occupiers" of houses and tenements under the New Reform Act, she has had printed and distributed among her tenantry an extract from an important circular addressed by the Poor Law Board to the overseers of parishes. The tenantry, sensible of the importance of the communication which they had received from their landlady, held a meeting on December 17, at which a resolution was unanimously adopted, expressing the opinion that Miss Burdett Coutts deserved the grateful thanks of her tenantry for having aided them in obtaining the benefits of citizenship, and for having voluntarily defrayed all the expenses attendant upon their being put upon the electoral roll.—*Globe*.

Literature.

THE CONVERSION OF ENGLAND.*

M. de Montalembert has just issued two new volumes of his great work which, as they complete that portion of the history which is devoted to the "Conversion of England," cannot fail to have a special interest for ourselves. He is not, indeed, one to whom we should look for any new light upon the history of our Saxon forefathers. It would be too much to say that a man of his power and learning is not familiar with the results of modern inquiry, and that he is ignorant how thoroughly the old notion of a Heptarchy has been exploded, but it is certain that he will concede as little as possible, even on mere literary or historic questions, to that modern spirit of inquiry which is in his judgment so irreverent and sceptical. It would be absurd, therefore, to describe his book as a valuable addition to our early historic literature, for it is the production of a man under the influence of prepossessions so strong as utterly to unfit him for the work of impartial investigation. The monks are his heroes, and men and events are judged entirely according to the relations which they sustain to them. The very simplicity of this principle, indeed, sometimes involves him in difficulty, for occasionally these exalted men are found in a position of antagonism to each other, and it would appear almost impossible to justify one without condemning another, equally entitled to reverential admiration. But it must be confessed that our author shows a remarkable dexterity in dealing with such cases, when they arise, while of course, in all others, where one of the monastic leaders is on one side and a mere layman, however exalted, on the other the decision is perfectly easy.

Still, in spite of this strong bias, nay partly because of this, the book is intensely interesting even to those whose sympathies are most widely removed from those of the author. Apart from its attraction as a revelation of the man himself—a more interesting study to us than any of those whose portraits he has here drawn—it has a great charm from the views it gives us of obscure nooks and corners of history, which are likely to escape the notice of those who study its records, without the special aim which is always present to his mind. Take, for example, the accounts he gives of the foundation of some of those great monasteries, the majestic ruins of which still attract the tourist who wanders among their crumbling arches, admiring with more or less intelligence the features of their architecture, but for the most part altogether ignorant of the story of their past, rich as it often is in instructive and touching incident. Lindisfarne, as all students know, was a settlement from Iona, and its cathedral was the work of Finan, the successor of the distinguished Aidan, who caused it to be built "not of stone, like that which Paulinus and Edwin had commenced at York, but according to the Celtic custom, and like the churches built by Columba and his Irish monks : it was made entirely of wood, and covered with rushes, or rather with that long rough sea-grass, whose pivot-like roots bind together the sands on the sea-shore, and which is still found in great abundance on the island, as well as on the sandy beach which has to be crossed before the traveller can reach Lindisfarne." It is perhaps less generally known that the more familiar Melrose was also an outpost of Iona and Lindisfarne, whose establishment was rendered necessary by the fact that the latter was insufficient for the training of the monks employed in the conversion of the Northumbrian kingdom. The site was doubtless chosen for its profound solitude, "as the very name indicates (*Mail-ross*, or *Mul-ross*, desolate point), and was about three miles distant from that of its magnificent successor, the Cistercian Abbey, whose picturesque ruins attract all the visitors of the famous quadrilateral formed by the four most beautiful ruins in Scotland, Kelso, Jedburgh, Dryburgh, and Melrose." The monastery of Tynemouth, the effect of whose relics, standing as they do in one of the grandest and most commanding positions on a bold headland almost surrounded by the sea, would be much more impressive but for the encroachments of modern utilitarian Vandalism, has a more romantic history. After the murder of Oswin, the king of Northumbria and chosen friend of Aidan, his body was deposited in a little chapel dedicated to the Virgin on this spot, and "ere long, over the sacred remains of this martyr, who was beloved and honoured

"by the Northumbrians of both kingdoms as their father and lord on earth, and their patron saint in heaven, there rose one of those double monasteries, which included both monks and nuns within two separate enclosures, but under one government." The Abbey of Croyland was built by Ethebald, the King of Mercia, in honour of his friend and comforter, the hermit Guthlac, himself of princely race, who had his cell on that little island among the marshes of East Anglia and Mercia, where the far-famed monastery afterwards reared its stately head. There he had often received the king in his early days of wandering and exile, there he had prophesied his future elevation, and there the grateful young prince, therefore, reared this lasting monument of his own affection and his friend's worth. Among the greatest of these northern ecclesiastical foundations was the Abbey of Whitby, the description of which is in M. de Montalembert's best style, and is so beautiful that we cannot resist the temptation to quote it at full length.

" Of all the sites chosen by monastic architects, after that of Monte Cassino, I know none grander and more picturesque than that of Whitby. It is even, in certain aspects, still more imposing than the Benedictine capital, as being near the sea. The Esk, which flows through a hilly country, unlike the ordinary levels of England, forms at its mouth a circular bay, commanded on every side by lofty cliffs. On the summit of one of these rock, 300 feet above the sea, Hilda placed her monastery on a platform of green and short seaside turf, the sides of which slope abruptly to the northern ocean. From this spot the eye wanders now over the uplands, valleys, and vast heaths of this part of Yorkshire, now along the rough precipices which line the coast, now on the wide horizon of the sea, whose foaming waves break against the perpendicular sides of the great rocky wall which is crowned by the monastery. The dull roar of the tide accords with the sombre tints of the rocks, which are rent and hollowed out by its force; for it is not here, as on the shores of the Channel, where the whiteness of the cliffs has gained the name of Albion for the island of Great Britain. The precipices of the Yorkshire coast are, on the contrary, as dark in colour as they are abrupt and rugged in outline. Nothing now remains of the Saxon monastery; but more than half of the abbey church, restored by the Poles in the time of the Normans, still stands, and enables the marvelling spectator to form to himself an idea of the solemn grandeur of the great edifice. The choir and the north transept are still complete, and offer one of the most beautiful models of English architecture. The two fagades of the east and north, each with three rows of three-pointed windows, are of unrivalled elegance and purity. The beautiful colour of the stone, half worn away by the sea-winds, adds to the charm of these ruins. A more picturesque effect could not be imagined than that of the distant horizon of the azure sea, viewed through the great hollow eyes of the ruinous arches. These majestic relics are now preserved with the respect habitually shown by the English to the monuments of the past; but they cannot always withstand the destroying action of time and the elements."

These charming bits of description and history, done in the most poetic style, are among the great beauties of the book, and will be appreciated by all readers of good taste, and true Catholic feeling. In the present volumes the history is given of the conflict between the Celtic and the Romish elements in the Anglican Church. Of the ancient British Church, to which some amongst us attach so much importance, M. de Montalembert thinks very lightly. What influence it once possessed had passed away, overthrown by the power of Saxon Paganism, Glastonbury, Canterbury, and Evesham were the only places where either the British or Romish Church had left any traces of its power; so that the island was virtually rescued from darkness and heathenism by the zeal and earnestness of the monks. The narrative, however makes it sufficiently manifest that the most difficult part of the work was accomplished by the Celtic missionaries before the influence of Rome was felt to any considerable extent. The man, by whom the power of Rome in the Church, and the rule of Benedict in the monasteries, were introduced, was Wilfred; and the fourth volume is principally occupied with the record of his life, and the story of the vicissitudes of the struggle by which he ultimately accomplished the cherished purpose of his life.

Of course Wilfrid, having rendered such eminent service to the Roman See, is a special favorite with our author. He is never weary of talking of his commanding form, his winning manners, his devoted piety, his burning zeal, albeit he is compelled sometimes to acknowledge the presence of an arrogance not altogether consistent with the temper of a true Christian missionary. Possessed with a desire to know something of the habits of the great Church of the West, he, prior to receiving the tonsure, determined to visit Rome, from which he returned with a passionate desire to substitute the Romish for the old Celtic practices. The Celtic monks shaved the top and front of the head from ear to ear, which the Romans called the tonsure of Simon Magus; the Orientals adopted what was said to be that of St. Paul, and shaved the entire

head; the Romans retained a small circle of hair in the form of the crown of thorns, which they regarded as the tonsure of St. Peter. To secure the adoption of this latter fashion, to introduce the rule of St. Benedict in the monasteries, and to change the time of the Easter celebration, were the principal objects which Wilfred proposed to himself, and in the efforts to secure which he displayed a heroism and perseverance worthy of a better cause. We cannot here recite the history of his various conflicts, the successes which he won by his tact only to see them again snatched from his hands in consequence of the errors of his own haughty priestly spirit, the difficulties with the State into which he was plunged by his unwarranted interference in the domestic affairs of the Court, and with the Church by the arrogant assertion of his personal claims. Even our author finds it impossible always to justify him, and others will find in the chequered narrative illustrations of the mischievous consequences of an overstrained zeal for Ritualism on the one hand, and on the other of that proud ecclesiasticism which has so often exerted a baleful influence on the destinies of our own nation, as well as of every other in which it has been permitted to raise its head.

Throughout the work there are sufficient indications of the lofty spirit of the writer, his enthusiasm for truth, his earnest sympathy with self-sacrificing devotion, his reverence for goodness. It would be easy to fill our columns with extracts in which the noblest sentiments are expressed in the most beautiful and touching language. His pathetic description of his own daughter's dedication to a conventual life reveals at once the intensity of his convictions and the depth of his affections. He is a man of brilliant intellect, of a sincere faith, and of a true and generous heart, whom it is impossible not to admire even while we wonder that such a man should have found his ideals of excellence in these old monks. Among them, indeed, were some noble characters, and even among those whose principles and objects we can least command, we must often recognise the presence of great power and hearty devotion to the cause with which they were identified. But M. de Montalembert's eulogy is undiscriminating and excessive, while the credulity with which he repeats the wild and fantastic, though often very beautiful and impressive, legends by which the old monastery sought to establish its power on the basis of the miracles wrought by or for its great champions, is something marvellous. With him Augustine, Wilfrid, and Theodore are not less deserving of honour than such patient and self-sacrificing workers as Columba, Aidan, and Finan, and the wonders alleged to have been performed by these old saints are related with as much confidence as the most sober and prosaic facts of history. To the monks he ascribes most of the greatness of our modern England. Not only did they give her Christianity, but almost everything else has beside, and while we are quite prepared to admit that many of them did important services in their day, we should certainly hesitate to concede all that he challenges on their behalf. We often hear the remark that they knew how to choose fair and fertile situations for their convents, but it would doubtless be more true to say that they generally, by their skill and diligence, created this beauty and fertility for themselves, converting such spots as the marshes that were round Croyland into rich and smiling landscapes, penetrating into the depths of the wilderness, clearing away the primeval forests, and making "the desert to rejoice and blossom as the rose." It is not too much to describe them as the "conquerors of nature," and possibly they may have been the best landlords of their day; but it is somewhat extravagant to say that it is owing "to their traditions and example" that English agriculture "has become the first agriculture in the world." That they did important intellectual work also we cheerfully recognise, but we should pause before we found in Cædmon the precursor of Milton, or regarded his rhapsodies as an anticipation of "Paradise Lost," even as we should be unwilling to describe another monk as the forerunner of Dante. We are surprised, also, that the concessions which M. de Montalembert, in his honesty, is constrained to make, do not somewhat shake his own faith. Thus he speaks of "that relaxation of principle from which, by a terrible and mysterious judgment of God, the religious orders have never been able to preserve themselves," and more than once refers to the almost inevitable accumulation of wealth and the fatal influence which it exerted upon them. But surely if their degeneracy has been so uniform there is reason to suspect something wrong in the system itself. Wherefore this "terrible and mysterious judgment," if the monastic be

* The Monks of the West from St. Benedict to St. Bernard. By the Count de MONTALEMBERT. Vols. IV. and V. London: William Blackwood and Sons.

the highest form of the religious life? Probably Protestants have esteemed these men too little. Their whole mode of regarding Christianity was so entirely opposed to ours, that it is pretty certain we have failed to judge them with perfect fairness. The corruptions which overtook all the orders were likely enough to blind us to the virtues of their earlier and better days, and their intense sacerdotalism indisposes us to recognise the good they actually did. We may need to correct our too unfavourable estimate, but not the less earnestly do we protest against any effort to revive a system which, though it may have had advantages in the times when it arose, is altogether unsuited to our own, and whose good was largely counterbalanced by the evil which it wrought, and to which these volumes bear faithful, though reluctant, witness.

EDUCATIONAL BOOKS.

Shilling Lessons in French: or a Compendious French Grammar. By J. L. DE LOLME. (London: Cassell, Petter, and Galpin.) This is an excellent compendium of French grammar. The author's plan is laid down in his preface. Brevity has been attained by "suppressing abstruse or controverted rules, and never what is required for every day conversation; also, by explaining them in as few and as simple words as possible, and by abbreviating long grammatical terms of frequent occurrence." Every sentence introduced in the exercises, "relates to those topics which are in daily requisition at home or abroad." Mr. De Lolme has wisely refrained from the endeavour to represent all the sounds of the French language by equivalent English characters. For some of these sounds he directs his students to a French speaker, from whom alone they can be acquired. With such help this little volume is admirably fitted for those desiring to teach themselves the language. It is also a useful book of easy reference for those who have made some progress in French.

Ecrin Littéraire: being a Collection of Lively Anecdotes, Jeux de Mots, Enigmas, Charades, Pieces of Poetry, &c., to serve as Readings, Dictation, or Recitation. By CHARLES HENRI SCHNEIDER, F.E.L.S., M.R.C.P. (Edinburgh: Oliver and Boyd.) This book is compiled by the French master in the High School of Edinburgh. He has sought by the variety and vivacity of its contents to sustain the reader's interest; a point of some importance in the instruction of boys and girls. They will find this a very pleasant reading-book; full, as it is, of stories, verses, riddles, and examples of the use of synonymous and equivocal terms. Moreover, it is precisely by such varied reading that a good practical knowledge of the French language is acquired. The quips and turns, the surprises and changes of style the reader meets with here, serve to keep his attention fixed upon the use of words and the structure of sentences, and will prepare him for the rapid movements of French conversation.

Corner and Rodwell's Child's First Step to the History of England. (London: Dean and Son.) If it is important that a child's first impressions of history be true impressions, we should not recommend any parent or teacher to sanction the use of this book. The old false conventional views of the characters of English rulers are again presented here; there is no juster appreciation of the history of the last two hundred and fifty years, than we remember in the school-books of thirty years ago. Some of the events of to-day are noticed; this is the representation given of the troubles in Jamaica and Ireland,—"Many years ago the labourers [in Jamaica] were slaves; but our Parliament passed a law which made them free. Since that time they have been treated as fellow-subjects. They ought to be a happy and contented people; but I am sorry to tell you they are not. They want the island to themselves; and, urged by some white men who ought to have known better, they planned a massacre of the English who lived there. I am happy to tell you, however, that the plan was not carried out; for it was discovered, and many of them lost their lives through their folly." "The Irish have always been a discontented people. There is no pleasing them as a body. Many times they have tried to be independent of England, but always failed." It is thus prejudices are perpetuated, and righteous legislation made more difficult in subsequent times. This book is also disfigured by some atrocious woodcuts on miserable paper.

BRIEF NOTICES.

Helena's Household. On Both Sides of the Sea. By the Author of "The Schonberg-Cotta Family." (London: T. Nelson and Sons.) These are books of the same class, though written by different authors. Both are historical tales, written with great intelligence, and designed to illustrate some phases in the religious life of the past. The first is a tale of Rome in the time of Nero, and introduces with considerable art the Emperor himself, the Apostle Paul, the centurion Julius, and other characters of the time. The other is a story of the Commonwealth and the Restoration, and is specially admirable for the catholic spirit in which the writer endeavours to depict the virtues of the combatants on both sides in the great national strife. They

are both admirable specimens of the highest class of religious stories.

The Genesis of the Angels, and the Story of their Early Home. (Edinburgh: William P. Nimmo.) This book of 233 pages has neither preface nor index; its seventeen chapters are simply numbered, having no descriptive heading. It is not till the reader has gone through nearly three fourths of the volume, that he finds even a hint explaining its title. Then it appears that the writer has adopted the theory of the authoress of "Pre-Adamite Man": that the men whose creation is recorded in Genesis i. 27, 28, are angels, who lived on the earth before Adam was formed out of the dust. "The Story of their Early Home" is a description of the geological periods; and this is compared with the Mosaic history with a view to show the entire harmony of geology with the Bible. There is a great deal of interesting matter in the book: the author has freely availed himself of the publications of skilled geologists, and he has also contributed many facts from his own stored brain. But throughout the volume, there is evident a hopeless incapability of accurate thinking. The writer often does not seem to have his facts clearly before him; and he is sometimes ready to draw from them contrary conclusions, according to the necessities of controversy. Thus, in page 9 of his introduction, he quotes the Psalmist writing of the "round world," and the Prophet Isaiah saying, "It is he that sitteth upon the circle of the earth," as proving the literal truthfulness of the Bible. And, only four pages further on, he quotes Whewell as "admirably illustrating" the argument, that popular language must be employed by the Sacred writers. "If the Jews had read in the Scripture that 'the earth was a sphere, when it appeared to be a plane,' they would only have been disturbed in their thoughts, or driven to some wild and baseless imaginations by a declaration, to them, so strange." The author is fonder of "fine thoughts" and "fine words" than of accurate thinking and speaking. An incorrect use of the obsolete word "erstwhile," on page 131, makes nonsense of an image otherwise incongruously expressed. There are gross blunders in grammatical construction, too, as in the first paragraph of page 137, which indicate confusion of thought and mental impatience. It is not hyper-criticism to dwell on these things; they vitiate the whole book, and render detailed criticism of it needless and indeed impossible. Accurate thinking is, above all things, needed in him who would "reconcile the Bible History with the facts of Geology." Some of the "reconciliations" here attempted may be quite sound; but a careless thinker can never be trusted. It is only by chance that he is right; and he himself has not surer grasp of his truths than of his fallacies.

The Gospel in the Book of Joshua. (London: S. W. Partridge and Co.) "The attentive reader of God's Word has, doubtless," says the author, "observed an analogy between the Book of Joshua and the Epistles to the Ephesians and Colossians. The object of this little volume is to direct the mind to that analogy, and to lead the reader to search more deeply into the truths which are illustrated by the Book of Joshua." As an example of this perception of analogies, the comparison of Rahab's scarlet line with the "blood of Christ, the precious token" which speaks of God's "perfect satisfaction on account of sin" may suffice. There are no limits to the perception of "analogies" by the unlicensed fancy; but as all is of fancy, there is neither instruction nor edification to be gained by their study. This volume is one of a class that treats the Bible most irreverently; ignoring any sound system of interpretation, it surrenders the sacred history to the freaks of the sentimental and the speculations of the indolent, who find it easier to observe "analogies" than to study the meaning of words. The author of "The Gospel in the Book of Joshua" is scarcely a sentimental or an indolent person; as little can he be called a devout student of the Bible. There is much truth, much piety in his book; but, we regret to add, the book is rendered worthless by its wild license of interpretation.

The Complete Works of Thomas Brooks. Edited with Memoir, by the Rev. ALEXANDER BALLOCH GROSART, Liverpool. Vols. V. and VI. (Edinburgh: James Nichol.) Mr. Grosart is continuing his labours in connection with Nichol's Puritan Series with unfailing zeal and diligence. In these two volumes, the latter of which contains some very scarce minor publications, he has completed the "first collective edition" of Brooks's works. Four admirable indices, one of texts, one of old English words, one of names and authorities, and one of general matters, are added to place the somewhat tedious contents more at the command of the reader.

Daemonologia Sacra; or, a Treatise of Satan's Temptations. In Three Parts. By RICHARD GILPIN, M.D. (Edinburgh: James Nichol.) This is another volume of Mr. Nichol's Puritan series, and is edited by Mr. Grosart. Dr. Gilpin was Vicar of Greystoke, Cumberland, whence he retired on the passing of the Act of Uniformity, being unable to subscribe. He was afterwards a Nonconformist pastor at Newcastle-on-Tyne, practising also here as a physician. Lovers of the Puritan theology will enjoy this treatise. It has the earnest inquisitiveness, and patience of investigation, the simplicity, subtlety, and credulity of Puritan writings; together with their lack of imagination, and their practical wisdom and devoutness.

THE MAGAZINES.

The leading magazines of the month afford sufficient evidence of the attention which the advancing tide of democratic feeling is awakening everywhere. *Blackwood*, the *Cornhill*, and *Fraser* all recognise the fact, though of course they regard it with very different sentiments. In the present position of the party he represents, *Blackwood* can hardly venture to proclaim that distrust of the democracy which he doubtless cherishes in common with all those good Conservatives who are trying to hide their secret apprehensions under loud professions of their perfect confidence in the people. Old "Maga," therefore, is wisely silent himself, but "Felix Holt" is employed to address a few salutary counsels to his fellow-workmen. We regret that "George Eliot" should have lent himself to such a task, and that regret is not lessened by the way in which the self-imposed duty has been performed. The address is about equally divided between truisms that nobody would attempt to dispute, and ungenerous insinuations which intelligent and high-minded working-men will resent. Of course the franchise is only a means to an end, of course working-men have a good deal to reform in themselves, and equally, of course, class feeling is a very bad thing, and should be abjured by them as by all others. But what good any one can expect to accomplish by this sort of mild exhortation we cannot see, and certainly its influence will not be increased by the attempt to fix on working-men the guilt of the sins committed by other classes. It is as absurd as it is ungenerous to say to them, "Any nation that had within it a majority of men—and we are the majority—possessed of much wisdom and virtue, would not tolerate the bad practices, the commercial lying and swindling, the poisonous adulteration of goods, the retail cheating, and the political bribery which are carried on boldly in the midst of us." Strange reasoning, certainly, and one that admits of a retort which it would be as well not to provoke.

The *Cornhill* has an article from Mr. Matthew Arnold, written in his own characteristic vein, intended to supplement his celebrated paper on "Culture," and so as to meet some of the objections which have been made to it. The gist of the present article is to show that the great defect of the English mind at present is, the absence, more or less seen in all classes, of the "idea of a State, of the nation in its collective and corporate character controlling, as Government, the free swing of this or that one of its members in the name of the higher reason of all of them, his own as well as that of others." This is the idea, an important one no doubt, which culture opposes to the jealousy of classes—or its practical operation. Mr. Arnold proposes to treat in another article. To our vulgar minds there does not seem anything very new in the notion, however strikingly it is illustrated here, that the dominion of selfish passions or class feelings leads to anarchy, or that if the State could really be the "organ of our collective best self, of our national right reason," it might wield with advantage an authority which Englishmen, with their strong notions of individual liberty, do not now cede to it. But how this ideal is to be reached does not yet appear, and we must wait for the further light which "culture" is to throw upon it. Meanwhile we may note in passing, that Mr. Arnold's comments on individuals and his selection of particular men as representing the mean of the virtue and wisdom of their class rather amuse us. Some of them, we fancy, will be rather astonished to find the great importance attached to some isolated sentences like that, for example, of Mr. Bazley's, on which a very forced meaning has in our judgment been put.

Fraser has three very significant and powerful articles. That on the "Politics of Young England" shows a very clear perception of the course of political thought amongst us, and, while predicting the approaching triumph of democracy in England, points out, with great force and discrimination, the differences which will distinguish it from that of France and America. The Irish Church question is discussed in a very vigorous and manly paper, which is remarkable, not because of its practical suggestions as to the disposal of the revenues, which the writer would appropriate to education, as for the vigour with which it demolishes the Whig scheme of general endowment. The testimony of an independent writer to the rapid growth of "Liberation" sentiment is noticeable and to us very gratifying. The "Condition and Prospects of Protestantism," form the subject of a very able essay, which points out the weakness of our Evangelical Protestantism, and insists on the importance of the laity, and especially those of high culture, taking a new attitude in relation to theological controversy. We should object to many of the statements, or insist on their being qualified, but his representations are too striking, and for the most part too true, to allow of their being ignored.

The *Christian Observer* furnishes a remarkable example of the inability of modern Evangelicalism to grapple with the real difficulties of the day. Just think of Frederic Robertson being classed among sceptics, as one who was "ruined," his "life thrown away and his happiness given up precisely as Eve gave up hers in exchange for a false liberty—the liberty of striving to 'know good and evil'—the liberty of doubting and disbelieving." What can these men mean? Is the only liberty they recognise the liberty to believe as they believe? Well may we mourn the weakness of Protestantism if men

who thus fail to grasp its fundamental principle, are to be its chosen exponents and champions.

Those who want mere amusement in reading will find it provided in great abundance in some of the magazines on our tables. *Belgravia* is even more than usually varied in its supply, and its Christmas Annual, though more than a trifle too sensational, is spirited and lively. *Temple Bar* abounds in tales, most of them from the pens of popular writers, and those who delight in the long serials, or those who prefer the shorter story, will alike find their tastes met. Mrs. H. Wood is making the *Argosy* a formidable competitor.

We have received, and can command, *Cassell's Magazine*, the *Quiver*, and that wonderfully cheap and successful publication of the S. P. C. K., the *People's Magazine*.

The *Free Churchman* takes the place of the *Christian Spectator* henceforward, as a shilling instead of a six-penny magazine. The following in the editors' own words is their conception of the work which it is for them to do.

"Free Churches is a Free State," is the formula which embodies the convictions and aims of the leading liberal statesmen and thinkers of Europe. To obtain the freedom of the Churches and to prepare them for its use is the great work set before Christians now. The Episcopal Church in England has to be emancipated from the bondage and no less mischievous patronage of the State. The Nonconformist Churches, too, have yet many things from which they must seek to be freed—from elaborate ecclesiastical organizations—from customs and notions, merely conventional—from the narrowness and dogmatism produced by their constant though unwilling position of antagonism, and protest against the assumptions of a State Church. In freedom only can the Christian life expand to its full beauty and vigour—from freedom come charity, earnestness, unity. These, in few words, are the governing principle of the *Free Churchman*, and in their exposition lies its chief work.

If the antecedents of the *Christian Spectator* be any guarantee of effective service in future, we may hope that the *Free Churchman* will take a leading and influential position in the religious and ecclesiastical literature of the present day.

Court, Official, and Personal News.

On Saturday the Prince and Princess of Wales closed their visit to the Earl and Countess of Leicester at Holkham, and returned to Sandringham House.

The Prince of Wales visited the sufferers by the Clerkenwell explosion in the hospital on Tuesday, and afterwards went to see the ruins of Her Majesty's Theatre.

Prince Arthur and the Prince and Princess Christian of Schleswig-Holstein arrived at Knowsley on Monday on a visit to the Earl of Derby.

Four new field-marshals have been created, raising the total number to seven. Their names are Sir John Burgoyne, the celebrated military engineer, and Sir Alexander Woodford, Sir William Gomm, and Sir Hew Rose, who were at Waterloo. Sir John will be succeeded as Inspector-General of Engineers and Director of Works by Major-General Edward Frone.

Lord Justice Sir J. Rolt is seriously ill, having had a slight paralytic seizure on Saturday affecting his left side, but not his mind or memory. There is, therefore, good reason to hope that he may be restored to health, though he will be forced to abstain from work for the present.

The *City Press* announces that Sir Thomas Gabriel, Bart., the late Lord Mayor, and Alderman Sir S. H. Waterlow, are about to go to Egypt on a visit, at the invitation of the Viceroy.

It is announced that Mr. Thornton has accepted the mission to the United States. The *Times* objects to the selection, and says that Lord Kimberley ought to have been sent.

Mr. Hodgson Pratt was complimented on Monday night for his exertions in connection with the movement for sending British workmen to the Paris Exhibition by the presentation of an address, with 1,000 signatures inscribed in an album capable of holding 100 portraits.

Messrs. George W. Alexander and Son, of Lombard-street, have placed 100*l.* per month, for the three months of the present winter, at the disposal of the Committee of the Friends' Home Mission Institute, Wheeler-street, Spitalfields, to alleviate the special distress of the season in East London.

Dr. Mark, so well known as the instructor of the "little men" who composed his orchestra and accompanied him in his numerous concert tours, died at Manchester on Wednesday last, after an illness of several months' duration.

The death is announced of Mr. Doyle, the celebrated "H. B.," and father of Richard Doyle, once connected with *Punch*. Also of Mr. Glass, the originator of the chimney-sweeping machine, without the aid of which the efforts of philanthropists to do away with climbing boys would hardly have succeeded. Mr. Glass never patented his invention, but gave it to the public without any remuneration.

It is said that the Rev. Dr. Vaughan, Vicar of Doncaster, will be offered the Principalship of King's College, London, vacant by the resignation of Dr. Jelf.

The phenomenon of mock suns—three at a time—was visible one morning recently, in Lee county, Va., and the unscientific natives were greatly frightened for a time.

Miscellaneous News.

NATIONAL CHORAL SOCIETY.—The third of the "Christmas Oratorios," for which the National Choral Society had arranged, took place at Exeter Hall on Wednesday night, under the able conductorship of Mr. G. W. Martin, the subject being Mendelssohn's "Elijah." The principal vocalists were Mr. Santley, Miss Palmer, Miss Fanny Armytage, Mr. Kerr Gedge, &c. Organ accompaniment by Mr. John G. Boardman. Notwithstanding the inclemency of the season, the Hall was filled in every part by a highly appreciative audience, who were, however, well rewarded by the excellent rendering of the various parts of this magnificent oratorio. Mr. Santley sustained his well-earned reputation by the manner in which he sang the various recitatives of the arduous part of Elijah, and was more than once loudly encored, especially after "Is not His word like a fire," but declined to comply with the request. Obadiah was well represented by Mr. Kerr Gedge, a gentleman not as yet so well known. Miss Palmer's rich contralto voice charmed the audience more than once, and the demand for a repetition of "O rest in the Lord," proved irresistible. Miss Armytage's rendering of the soprano part was very pleasing, though somewhat lacking the necessary force, and her voice was, if anything, rather too shrill. The choir was under splendid control, and appeared to special advantage in "Behold! God the Lord passed by!" We are glad to find the National Choral Society taking a higher position this season than it ever before reached in the production of sacred music.

Tunbridge Wells is under sequestration, issued by Mr. Julian Goldsmid, M.P., who complains that the Improvement Commissioners have polluted a stream running through his estate at Summerhill.

During the past week the tonic-solfaiists have held their annual gathering, or "school," in the Literary Institution, Aldersgate-street. The proceedings embraced the reading of papers on various subjects of musical interest, followed by discussions on the points treated of.

A very handsome testimonial, consisting of a silver salver and upwards of 600*l.*, has just been presented to Mr. T. Latimer, of Exeter, the proprietor and able editor of the *Western Times*, for the services he has rendered to the Liberal party and to the cause of civil and religious liberty for nearly forty years.

A VENERABLE PARTY.—A Christmas treat to the aged poor of Bideford, Devonshire, was given by Mr. Pridham, of that town, a few days ago. Twenty of those present were upwards of eighty years of age, and several of them were veterans who had fought at the Nile, Trafalgar, and Waterloo. One of them, John Barry, is ninety-three years of age; he fought in most of the Peninsular engagements, and was in Picton's brigade. His faculties are wonderfully vigorous.

THE DECLINE OF SPECULATION in those enterprises which require legislative sanction is shown by the fact that in the session of 1868 there are only 218 private bills set down for examination by both Houses, while in 1866—a short two years since—the corresponding total was 633. Of the bills prosecuted in 1866, no less than 409 referred to railways, and of these Scotland furnished fifty. In 1868 the pending Scotch railway bills are only seven in number.—*Pall Mall Gazette*.

A SPLENDID GIFT TO BOLTON.—Dr. Chadwick, who formerly resided and practised at Bolton, has intimated his intention of making a munificent present to the town. He intends to offer 10,000*l.* to be applied to the erection of working men's model cottages, the rentals from which are to be devoted to the maintenance of an orphanage, which he proposes to erect. In the first instance, the orphanage will be for the admission of girls, but it will ultimately be extended so as to receive boys; and to carry out this benevolent design a sum of about 17,000*l.* will be necessary.

TECHNICAL EDUCATION.—A meeting of the Birmingham Chamber of Commerce was held on Tuesday, for the discussion of a question which appears daily to be exciting more public attention—that of technical education. Mr. Dixon, M.P., presided, and the attendance of Mr. Samuelson, M.P., was also expected, but that gentleman was unable to be present, owing to illness. Mr. Mundella, President of the Nottingham Chamber of Commerce, spoke on the state of technical education on the Continent, and expressed his conviction that, whilst France was a formidable competitor of England, she was less so than Germany, the advance made by the empire in primary education, without which it was impossible that all the benefits to be derived from technical instruction could be obtained, not having been so marked as seen in Germany. Professor Leone Levi attended a meeting of the Bradford Chamber of Commerce on the same day, and made a statement respecting the present condition of technical education, and of his views of the manner in which this kind of instruction should be obtained in this country. Mr. Levi has also met the Council of the Leeds Chamber on the same subject, and is to visit other towns on behalf of the Committee of Council.

A GREAT LIBERAL DEMONSTRATION WAS HELD AT STROUD on Friday night to celebrate the return of

Mr. H. Winterbotham. About five hundred sat down to dinner, the guests including Sir William Russell, M.P., Colonel Kingscote, M.P., Mr. E. Holland, M.P., Mr. W. P. Price, M.P., and Lieutenant-Colonel Sir William Guise. Mr. S. S. Marling presided. Mr. Winterbotham, in responding, said he did not fear that the new electors of the country would be cajoled into Conservatism, but, having been so long unjustly excluded from political power, it would not be unnatural if in turn they isolated themselves and watched their own to the neglect of great common interests. Further redistribution of seats, he contended, was necessary so as to take the county representation out of the hands of the landed proprietors, whose influence, he feared, would be increased through the Boundary Commissioners depriving the counties of the most free element they possessed. He spoke of the Fenian outrages as the bitter fruits of Irish discontent, instigated by Irishmen who fought in America for a cause in which they had no interest, and who exhibited the hatred that took them abroad in attempts to embroil America with England. Our good sense and the ties that bound us to America were, however, too strong for the Fenians. Fenianism must be put down with the strong arm of the law; but our measures for Ireland must be of a healing nature. Having, although too tardily, given Ireland freedom of commerce and religion, we had made Irishmen more sensitive to indignity, and therefore we could not maintain the standing insult of an Established alien Church.

THE CALEDONIAN RAILWAY COMPANY.—The report of the committee of investigation into the affairs of the Caledonian Railway Company has been issued. The deficiency charged to revenue is stated to be 312,703*l.*, and had this been charged in each year to the fund to which, in the opinion of the accountants employed, it should have been charged, the dividend for the twelve months ending 31st July, 1868, would have been 5*l.* 2*s.* per cent., instead of 7*l.* 2*s.* per cent., and that for the year ending 31st July would have been 2*l.* 18*s.* 2*d.* per cent., instead of 5*l.* The floating liabilities of the company in July last, it is stated, exceeded the floating assets by 510,641*l.*, and this amount the committee recommend should be raised by the creation of ordinary capital, and they also advise the abandonment of several projected works. With respect to the deficiency on revenue account, which has, in effect, they say, been erroneously paid in the shape of dividends to the shareholders, they recommend that the amount prior to 1865 should be charged to capital, and the remainder settled, part by the balance at credit of premium account, and part out of future revenue, to the extent of 102,089*l.*, in half-yearly instalments, spread over a period of seven years. The permanent way and works and the rolling stock are asserted to be in good order. Suggestions are also thrown out for the conclusion of friendly arrangements with the Glasgow and South-Western and the North British companies, and for an entire change of policy to be carried out by a reconstructed board. A favourable opinion is at the same time expressed as to the future of the line, which is asserted to be in first-rate condition. The directors of the company have also issued a circular, in which they promise to give the report their best consideration, and urge the shareholders to suspend their judgment for the present.

Gleanings.

An earthquake shock has been felt in Somersetshire.

During the past week three or four fires have occurred near Colchester, in Essex, all of which are supposed to be the work of incendiaries.

The *Journal of Sacred Literature*, after an existence of twenty years, and having struggled into a fifth series, is about to cease.

Few will be surprised to learn (says the *Athenaeum*) that there is trouble in our Royal Academy of Music, which will probably lead to its disruption.

A Frenchman who had purchased a country seat was complaining of the want of birds in his garden. "Set some traps," replied an old officer, "and they'll come. I was once in Africa, and there wasn't supposed to be a woman within two hundred miles. I hung a pair of earrings and a collar upon a tree, and the next morning I found two women under the branches."

A CHALDEAN RELIC.—One of the oldest relics of Chaldean art has been recently acquired by the British Museum. This is the signet cylinder of Ilgi, who reigned over Lower Chaldea about 2,050 B.C. Those who take an interest in Oriental antiquities will be glad to hear that so ancient a record has been added to the National Collection.—*Athenaeum*.

A PLEA FOR MATRIMONY.—The *Post* rebukes the apparent disinclination of young men to marry. A reasonable Englishman can always earn his own livelihood, and it is mere ignorance of household economy to suppose that he cannot keep a wife. A small and well-ordered house is always much cheaper than lodgings, and a young man who will not marry because he cannot keep two people will find that by remaining single he is forced to contribute to the maintenance of many. Every item of his expense exceeds that of a married man. Food, rent, clothes, washing, cost him much more. As a question of prudence, therefore, and still more as a question of health and repute, a young man will do well to marry.

ECLIPSES IN 1868.—In the course of the present year there will be two eclipses of the sun, and a transit of Mercury over the sun's disc. Sunday, Feb. 23, an annular eclipse of the sun, invisible at Greenwich; Monday, August 17, a total eclipse of the sun, invisible at Greenwich; Thursday, Nov. 5, a transit of Mercury over the sun's disc, partially visible at Greenwich; begins twenty-five minutes past five a.m., and ends three minutes past nine a.m.

MRS. DISRAELI (according to a correspondent of the *Boston Advertiser*) is a woman of great force of character:—

It is no secret that the Chancellor of the Exchequer was indebted in the first instance to "the severest of critics and the best of wives" for the means of keeping before the world those appearances without which a distinguished political position could not have been attained. Mr. Disraeli was for many years heavily encumbered with pecuniary obligations. Allowed but a modest income by his father, the companionship of Count D'Orsay, Tom Duncombe, and the ruling dandies of the day, led him to outrun his means; and it was only by extreme ingenuity that he avoided the indignity of arrest. The lady whom he married was the widow of a member of Parliament. She was rich, but her wealth was so secured to herself that it was difficult to make it available for benefiting him; but extreme economy did much, and the legacy of 40,000*l.* by an opulent Jewess enabled him to pay off all mortgages and stand clear. The splendid London residence, Grosvenor Gate, he loses at his wife's decease; but he retains his country seat, and, even should he lose his official income of 5,000*l.* a-year, he will be entitled to the retiring pension of 2,000*l.* The affection between this singular man and his wife, who is four years his senior, has been unaffected.

Births, Marriages, and Deaths.

BIRTHS.

MARSHALL.—December 28, at Eltham, the wife of the Rev. J. Marshall, of a son.
CROSFIELD.—December 29, at 5, Alexandra-drive, Liverpool, Mrs. W. Crosfield, jun., of a daughter.
DEANE.—January 6, at Harrold, Beds, the wife of the Rev. G. Deane, B.Sc., B.A., of a daughter.

MARRIAGES.

PYE-SMITH—ANDREWS.—December 9, at Union Chapel, Calcutta, by the Rev. W. J. Wilkin, George Alexander Andrews, Esq., to Caroline, second daughter of the late John William Pye-Smith, Esq., of Sheffield.

STOBING—CULLUM.—January 1, at St Peter's Church, Pinion, by the Rev. J. M. Hulder, Mr. John Stobbing, of Marlborough-road, Brompton, eldest son of Mr. Edmund Stobbing, Billericay, Essex, to Miss Antoinette Cullum, eldest surviving daughter of the late Mr. Charles Cullum, of Wibbach, Cambridgeshire.

DUTTON—ATTWOOD.—January 1, at Charles-street, Camberwell New-road, by the Rev. C. H. Spurgeon, Henry Dutton, late of Hill-street, Walworth, to Esther, youngest daughter of the Rev. Thomas Attwood, of Vassal-road, Brixton.

PICK—HOBSON.—January 1, at the Upper Chapel, Norfolk-street, Sheffield, by the Rev. J. L. Short, Mr. Alfred Pick, late of Derby, to Amelia, fourth daughter of the late William Harry Hobson, Esq., of Arundel Works, Sheffield.
ELLIS—NECK.—January 1, at the Independent chapel, Castle-street, Exeter, by the Rev. James Ellis, brother of the bridegroom, Henry Ellis, Exeter, to Elizabeth Neck, eldest daughter of Mr. William Neck, Heavitree.

HOLGATE—WOOD.—January 1, at the Baptist chapel Manchester-street, Oldham, by Mr. W. Freeman, minister of Shaw-street Baptist Chapel, Liverpool, Mr. James Holgate, of Hollinwood, to Selina, youngest daughter of the late Mr. William Wood, of Hollinwood.

SEALEY—HARRISON.—January 1, at the Saltaire Congregational church, by the Rev. Robert Tuck, Mr. George Sealy, to Miss Amy Harrison, both of Bradford.

FIELD—WILKINS.—January 1, at the Congregational church, Grafton-square, Clapham, the Rev. William Field, of Lynmouth, Hants, to Elizabeth, second daughter of Mr. S. J. Wilkins, of Oberlin House, West Brixton.

FINLAY—FOTHERINGHAM.—January 1, at the Scotch church, Regent-square, by the Rev. R. Redpath Mr. James Findlay, late of Egin, to Catherine, only daughter of the late John Fotheringham, Esq., of 2, Queen's-terrace, Camden-road.

GERRARD—SALT.—January 2, at Queen-street Chapel, Leeds, by the Rev. William Thomas, Mr. Edward Henry Gerrard, clerk and collector, to Harriet Maria, daughter of the late Mr. Alfred Salt, Leeds.

TIGWELL—TOLFREE.—January 3, at the London-street Congregational Chapel, Basingstoke, by the Rev. H. Young, Mr. Joseph Tigwell, to Sarah, eldest daughter of Mr. W. Tolfree, both of Basingstoke.

SHERRATT—SMITH.—January 4, at Trinity Congregational church, Croydon, by the Rev. Frederick Stephens, the Rev. John Sherratt, of Fotton, Southampton, to Margaret Sarah, only daughter of Arthur Smith, Esq., of Clyde-road, Addiscombe. No card.

POLLARD—GRAY.—January 6, at the Wesleyan chapel, Blackpool, by the Rev. Robert Cooke, Mr. William Pollard, of Peacock, near Warrington, to Miss Sarah Ann Gray, of Blackpool.

FOX—DASH.—January 6, at the Congregational chapel, Gosport, by the Rev. Samuel Jones, William Thomas Fox, to Emily Elizabeth, eldest daughter of Mr. Jos. Dash, both of Gosport.

CLAPHAM—PORTER.—January 8, at the Congregational church, Robertson-street, Hastings, by the Rev. James Griffin, John Clapham, Esq., of London, elder son of the late John Clapham, Esq., of Leeds, to Emily Anne, second daughter of the Rev. William Porter, of the Croft, Hastings.

GRAY—PUTTICK.—January 8, at St. Thomas's-square Chapel, Hackney, by the Rev. Llewelyn D. Bevan, LL.B., Parker Gray, of Northampton, to Ellen Puttick, of Greenwood-road, Hackney.

BRITAIN—SLATER.—January 8, at St. Peter's, Sheffield, Mr. Charles Edward Britain, to Martha, only daughter of Mr. Josh Slater, of Broomhill, Sheffield.

DEATHS.

GABRIEL.—December 22, at The Poplars, New Park-road, Clapham Park, Eleanor Emily, the beloved wife of John Thurston Gabriel, Esq., and eldest daughter of the late James Morrell, Esq., of Ellerlie, Clapham Park, in her twenty-sixth year.

MORRELL.—December 24, Mr. Robert Morrell, of Selby, bank manager, aged sixty-eight years.

SKINNER.—December 27, at 5, Mountfort-crescent, Barnesbury Park, John Skinner, Esq., formerly of Peckham, aged eighty-five years.

GILL.—December 27, Mr. John Loake Gill, of Griff Colliery, near Bedworth, aged seventy-eight. He was the last surviving son of the late Rev. G. Gill, many years pastor of the Congregational church, Market Harborough.

STEWARD.—January 8, Arthur Bowman, son of John and Elizabeth Mary Stewart, West Hill House, Hastings, aged six months.

LANGLEY.—December 27, Miss Langley, of Bedford, aged eight-six years.

HODSON.—December 28, at his residence, Dartford, the Rev. William Hodson, aged sixty-eight, formerly of Zion Chapel, Whitechapel, and for the last fourteen years the respected and beloved pastor of the Congregational chapel, Dartford.

KINGS.—December 30, aged fifty-one years, James Kings, pastor of the Baptist church meeting in Upton Vale Chapel, Torquay.

JOHNS.—December 31, at Northwich, Cheshire, Mary, widow of the late Rev. David Johns, of Madagascar, aged seventy-five.

HARBUTT.—January 1, at North Shields, Margaret, wife of Mr. William Harbutt, eldest son of the late Rev. William Harbutt, for many years connected with the London Missionary Society.

SALMON.—January 3, at his residence, Woodfield Cedars, Ombersley, Worcestershire, of acute bronchitis, Frederick Salmon, Esq., surgeon, founder of St. Mark's Hospital, and formerly of 12, Old Broad-street, and 18, Lower Berkeley-street, London, in his seventy-second year.

KERSHAW.—January 5, aged fifty-six years, Mr. Joseph Kershaw, Moorfield House, Littleborough. Friends will please accept this intimation.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Jan. 8.

ISSUE DEPARTMENT.

Notes issued £25,959,050 Government Debt £11,015,100
Other Securities .. 3,984,90
Gold Coin & Bullion 20,959,050

£25,959,050

£25,959,050

BANKING DEPARTMENT.

Proprietors' Capital £14,555,000 Government Securities
Rest 8,230,593 weight (annuity) £14,369,046
Public Deposits ... 3,850,829 Other Securities .. 18,300,904
Other Deposits ... 23,416,607 Notes 11,725,195
Seven Day and other Bills 645,186 Gold & Silver Coin 1,101,020

£45,496,165

£45,496,165

Jan. 9, 1868. FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—Are the most appropriate remedies for the blisters, pimples, biles, and carbuncles, which are annoying, sometimes dangerous, and always disfiguring, when summer heats alternate with wet wintry weather. The subtle permeating powers of this Ointment, by repressing inflammation and irritation, reduce the skin to its actual temperature and colour, while radically expelling the cause of the blemishes from the system. The Pills assist the cooling and purifying influence of the Ointment, by dissipelling all that is gross from the bowels, and by thoroughly rectifying digestion. Under this treatment every organ of the body is forced to cast off both irregularities and impurities, whereby the health becomes robust, the feelings joyous, and the skin soft and silky.

Markets.

CORN EXCHANGE, LONDON, Monday, January 6.

With a small supply of English wheat to this morning's market, factors were enabled to realise an advance of 3*s.* to 4*d.* per qr. from the rates of this day se'night. The improvement reported from the country markets last week gave a firmer tone to the trade, and foreign wheats made 2*s.* to 8*s.* per qr. more money than on Monday last. Barley, a good sale, at 1*s.* per qr. enhancement in value. Beans firm. Peas fully 2*s.* per qr. dearer. There is a good arrival of foreign oats for the week. The change in the weather to frost and snow gave us an improved demand for this article on Friday last, and prices were fully 6*d.* per qr. higher than on the previous Monday. This improvement has been maintained to-day, but the sale has not been extensive.

CURRENT PRICES.

WHEAT—	Per qr.	Per qr.	
	s. s.	s. s.	
Esex and Kent, red, old ..	69 to 73	42 to 44	
Ditto new ..	64	Maple ..	46
White, old ..	72	White ..	47
" new ..	64	Bolers ..	46
Foreign red ..	67	Foreign, white ..	44
" white ..	69	Rye ..	48

PEAS—	Per qr.	Per qr.	
	s. s.	s. s.	
Grey ..	42 to 44	Scotch feed ..	25
Maple ..	46	" potatoes ..	29
White ..	47	Irish black ..	23
" ..	47	" white ..	23
Foreign red ..	44	Foreign feed ..	23
" white ..	46	Town made ..	57

OATS—	Per qr.	Per qr.	
	s. s.	s. s.	
English feed ..	25	Country Marks ..	47
" potatoes ..	29	Norfolk & Suffolk 46	48

MALT—	Per qr.	Per qr.	
	s. s.	s. s.	
Pale ..	—	Scotch feed ..	25
Chevalier ..	—	" potatoes ..	29
Brown ..	50	Irish black ..	23
" ..	57	" white ..	23

BEANS—	Per qr.	Per qr.	
	s. s.	s. s.	
Ticks ..	40	Flour—	—
Harrow ..	41	Town made ..	57
Small ..	—	Country Marks ..	49
Egyptian ..	42	Norfolk & Suffolk 46	48

BREAD—LONDON, Saturday, January 6.	Per qr.	Per qr.
	s. s.	s. s.
wheat bread in the metropolis is from 10d. to 10 <i>d.</i> ; household ditto, 7 <i>d.</i> to 9 <i>d.</i>		

METROPOLITAN CATTLE MARKET.

MONDAY, January 6.—The total imports of foreign stock into London last week amounted to 7,116 head. In the corresponding week in 1867 we received 4,027; in 1866, 5,856; in 1865, 2,003; in 1864, 2,307; in 1863, 2,938; in 1862, 3,135; in 1861, 738; and in 1860, 2,135 head. The supply of foreign stock on offer this morning was limited. Nevertheless, the demand was in a sluggish state, at about previous quotations. Fresh up from our own grazing districts the receipts of beasts were only moderate, but the quality of the stock was good. The demand for most breeds was steady, but by no means active, at prices equal to Monday last. The best Scots and crosses sold at from 5*s.* to 5*s.* 2*d.* per 8*lb.* From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 900 Scots and crosses; from Lincolnshire, 700 shorthorns, &c.; from other parts of England, 500 various breeds; from Scotland, 298 Scots and crosses; and from Ireland, 210 cows, heifers, &c. We were tolerably well supplied with sheep for the season, and the general condition of the stock was prime. For all breeds the demand ruled heavy, at 2*s.* per 8*lb.* less money, compared with this day se'night. The best Downs and half-breeds moved off at from 4*s.* 8*d.* to 10*d.* per 8*lb.* The demand for calves was inactive at about stationary prices, viz., from 4*s.* 4*d.* to 5*s.* 4*d.* per 8*lb.* The supply was again limited. Prime pigs commanded full prices; but large hogs were very dull, at previous rates. Per Siba. to sink the Offal.

	a. d. a. d.		a. d. a. d.
Inf. coarse beasts	3 6 to 3 8	Prime Southdown	4 8 to 4 10
Second quality	3 10 4 2	Lambs ..	0 0 0 0
Prime large oxen	4 4 4 8	Lge. coarse calves	4 4 4 8
Prime Scots, &c.	4 10 5 2	Prime small ..	4 10 5 4
Coarse inf. sheep	3 2 3 6	Large hogs ..	3 4 3 8
Second quality	3 8 4 0	Neatam. porkers	3 10 4 2
Pr. coarses woolled	4 2 4 6		

Suckling calves, 2*s.* to 2*s.* 8*d.*; and quarter-old store pigs, 2*s.* to 2*s.* 8*d.* each.

NEWGATE AND LEADENHALL, Monday, January 6.

These markets are tolerably well, but not to say heavily, supplied with meat. Prime beef moves off freely, at full price; otherwise, the trade is heavy, at late rates. Last week's imports into London were 37 packages from Hamburg, and 37 from Rotterdam.

Per Siba. by the carcass.

a. d.	a. d.	a. d.	a. d.

<tbl_r cells="4" ix="2" maxcspan="1" maxrspan="1" usedcols="

GREAT NORTHERN HOSPITAL, CALDONIAN-ROAD, N.

Twenty eminent Physicians and Surgeons give their services gratuitously. Patients are admitted free.

A WARD is CLOSED for want of Funds. £2,000 would complete the purchase and furnishing of the New Hospital and provide treble the number of FREE BEDS for the SICK POOR.

F. SMITH, Esq., Hon. Secretary.
GEORGE REID, Secretary.

TO MERCHANTS and OTHERS.—A Gentleman and his Wife, residing in a pleasant suburb of Manchester, members of an Independent Church, OFFER for TWO YOUTHS just leaving school, whose Parents or Guardians may be desirous of placing them in any Professional, Mercantile, or Manufacturing Establishment in that city. Terms, £100 per annum each. References given and required.

Address, O. P., Post Office, Manchester.

A MANUFACTURER of a MANURE, established fifteen years, wishes to APPOINT a few respectable AGENTS. Good Commission. Address, with occupation, &c., R. S., care of Mr. Bell, Printer, No. 85, Long-acre, London.

TO DRAPERS.—WANTED, an Experienced Steady MAN, twenty-seven to thirty years of age, accustomed to medium class Country Trade. Salary £35 to £40.

Apply, stating salary, where lived last, how long, to C. Thomas, Draper, Shrewsbury.

TO CHEMISTS and DRUGGISTS.—An APPRENTICESHIP is REQUIRED for a gentle, well-educated YOUTH of Seventeen.

Apply to Thos. Wyles, F.G.S., Alcester Park College, near Coventry.

A LADY, accustomed to tuition, DESIRES a RE-ENGAGEMENT as GOVERNESS in a school or family. She is competent to instruct in the usual branches of English, with French and music, but would prefer to devote her attention principally to the latter accomplishment. Unexceptionable references can be given.

Address, G. O., Stalham, Norwich.

REQUIRED, by a YOUNG LADY, a SITUATION as JUNIOR GOVERNESS in a School. She is competent to teach the rudiments of Music, French, and Drawing. Good references.

Address, Principal, St. Helen's Academy, Melton Mowbray.

BLACKPOOL, COLLEGE HOUSE SCHOOL, QUEEN'S-SQUARE.

PRINCIPAL—Mr. JAMES CROMPTON. Assisted by six Masters and Professors.

In addition to careful mental and moral training, the pupils enjoy the advantage of seaside residence and the comforts of home.

Extract from Report of the Examiner, Rev. E. Lewis, B.A., F.R.G.S., F.R.S.:—

"The result of this examination shows that Mr. Crompton must be a most efficient teacher of youths, and that by his remarkable skill in this work he not only benefits those who are entrusted to his care, but the country to which they belong."

REFERENCES.—Rev. Alexander Raleigh, D.D.; Rev. James Spence, D.D.; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., Halifax; Henry Lee, Esq., Manchester.

Prospectuses with References to Parents, Examiner's Report, Prize List, &c., on application.

BOARDING SCHOOL for YOUNG GENTLEMEN, HIGBURY HOUSE, St. Leonard's-on-Sea

Head Master, the Rev. W. H. B. MACANN, M.C.P.

Who prepares Pupils to meet the requirements of the Civil Service, and the Oxford and Cambridge local examinations.

Special attention is paid to home comfort, and to the health of delicate children.

In the PREPARATORY SCHOOL conducted by Mrs. DUFF (widow of the Rev. C. Duff), assisted by efficient Governesses, Little Boys, or those whose education has been neglected, receive a mother's care, and are prepared for the Upper School.

School duties will be resumed, Jan. 23.

MILL-HILL SCHOOL, HENDON, Middlesex.

Head-Master and Chaplain—Rev. G. D. BARTLET, M.A.

Mathematical Master—A. CONNAL, M.A.

Master of Foreign Languages—Professor REINHARDT.

This School is situate 10 miles from London, and can now be reached by railroad from King's-cross.

The first Session of 1868 will begin on Wednesday, Jan. 29.

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Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any tea bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

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3. The finest Kyshow Congou (the prince of teas), 3s. a lb. This is brisk, rich, true Pekoe Souchong-flavoured tea, perfect in strength, perfect in quality, beautifully manipulated, full of flower; a tea to sip, to dwell upon, to turn over on the palate as an alderman does his turtle; suitable for the drawing-room, the boudoir, the cottage, the palace, the toiling millions as well as the upper ten thousand; the former cannot drink a more economical tea, the latter, with all their wealth, cannot buy better tea.

4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.

5. The finest Oolong, 3s. a pound. This is high burnt, very pungent tea, and is an especial favourite with the tea-drinking public in America, among whom it is more esteemed than in England; in fact, the Americans drink hardly any other tea. It draws a pale liquor, and resembles green tea in many respects.

6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.

7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jessamine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.

8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyshow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyne Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.

10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.

11. The finest Moyne Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.

12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pine heads, but is not so pungent in liquor as Moyne Gunpowder.

13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

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There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to try the first four on the list—Souchong, Monong, Kyshow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.

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